¶ THE fall and euill ſucceſſe of Rebellion from time to time

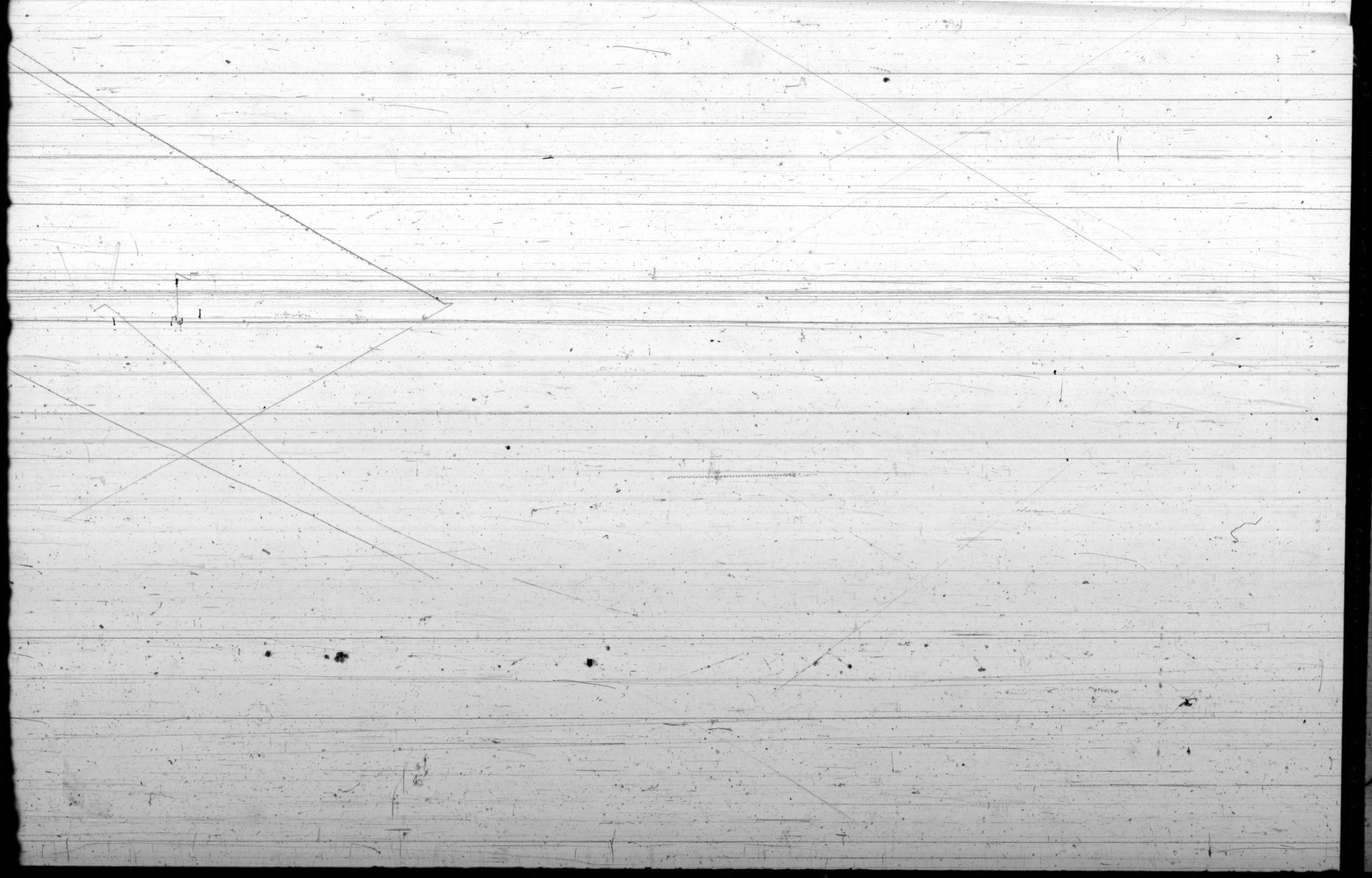
Wherein is contained matter, moſte meete for all eſtates to bewe.

Written in old Engliſhe verſe, by VVilfride Holme.

Imprinted at London, by Henry Binneman *dwelling in Kmghtriders* ſtreate, at the ſigne of the Mermaide.

And are to be ſold at his ſhop at the Northweſt doore of Paules Church.

Anno. 1572 Februarie 9.



To the Reader.

WHat lookſt thou for in this diſcourſe,
(Good Reader) let me know:
Of loyall Subiectes that doe liue:
No, of Rebels ouerthrow.

From time to time ſince Moyſes was,
The rage of Rebels ire
Hath hit ſtill iuſt on their deſertes,
And gained them their hire.

As haultie Holme in loftie ſtile
Hath paint their doings trim:
Oh rebels rue your wretched cale,
And warning take by him,

Who telles full plaine, your faithleſſe force
Had alwayes ouerthrowe,
And ſhall doe ſtill, till loyally
You Prince and duetie knowe.

Farewell good Reader for this time,
Let Holme the ſequele ſhow,
Who lets the faithfull ſubiect ſee
The Traytors follie and woe.

R. S.

¶ The fall of Rebellion.

WHen Phœbus abated from the abundant fragilitie,
And Ianus Bifrons past his situation,
Whē Vere nigh entred to his humiditie,
Soon after Februa ỳ Goddesse dedication,
When Sol in Pisces take his habitation:
Then mused I the Zodiak instabilitie,
And howe that nature is naught but variation,
Reserued the Astripotent of his benignitie.

Thus compassing my senses, soone after Aurora,
When Lucifer the watch Star was past his illucident,
In the surrection of Titan then toke I my iorney,
To a Riuer in a Mountaine towarde the Occident,
Where beames of Ipergeus come from the Orient,
Glystring in resplendisshor right goodly to beholde,
Where Nayades the Nymph had done her denorment,
And scummed the water more cleare than any golde.

For the beames with the glemes were faire ỳ refulgent,
More clearer than Carbuncle, Electrum or Christall,
With rasis and trasis, al siluer and orient,
Whose pulchritude to beholde it seemed supernaturall:
Thus gasping and gasing, I heard a voyce vocall
Languishing in dolour, liment and complaine,
Am I a Naeene (quod she,) or Empresse imperiall?
Nay Apollata, like Dalida, a Peretrix certaine.

At the clamor all obstupefact, I started in that stæde,
And fatally I sawe a Lady mysticall,
With a Crowne of golde, and a Diademe on hir heade,
Dight all with Diamonds and Rubies so royall,

With Emeraudes & Jacincts, & many Gemmes generall,
As Turkas, and Topasion, with Saphirs blewe and bise,
That Plinius in his practise coulde not discribe them al,
Nor yet Pithagoras was able to summe the prise.

But Pigmalion, the Mason in crafte artificiall,
Could not transforme so wofull a Creature,
Nor yet Appelles the Pictor principall,
So macerate and leane a doleful portraiture,
In a Frock black as Sables, dark citrine and obscure,
With a Kyrtle bloudy of colour bombesine,
And a Kayle all to ryuen more blonkysh than azure,
With an antick deaurate with letters argentine.

She sobbed and sighed with ample teares lacrimable,
But with asper voice and clamor vehement
In a furie (quod she with wordes intollerable,)
Holme, I am Anglia the Princesse excellent,
Whose renowmed benignitie through causes negligent
Is like to be extirped, expulsed, and expelled
Through insurrection and copious detriment,
Of people peruerse amongst themselues rebelled.

Immediatly to mée hir Seruaunt obedient,
She commaunded to pronounce some stories of sedition,
I replyed vnto hir grace, she being not discontent,
Pe for to pardon and therefore haue remyssion,
For I was timorous and afraide of punition,
And as a Gemme without glosse vnpullished to shyne,
With senses obtused, and brayne in oppression,
For default of Literature, and lack of discipline.

But so importunate forsoth was hir request,
That ignorance notwithstanding I began to descriue,
Yow that in the Historiographie it is playne expressed,
That Graccus by suggestion falsly did contriue
The Romains to rebel with the Senatours to strine,
Chalenging equipolent all things to be deuided,

Through

Through whose diſcention as Oroke doth diſcriue,
Much ruine there befell, and many men occided.

Alſo the triumphant Troyans victorious,
By Anthenor and Aeneas falſe confederacie,
Sending Polidamus to Neoptolemus,
Was vanquiſhed, and ſubdued by their conſpiracie.
O dolorous fortune and fatall miſerie,
For multitude of people was there mortificate.
With condigne Priamus and all his progenie,
And flagrant Polixene that Lady delicate.

The iugling of Iugurth with ſtrife and diſſention,
Deſtroyed all Numidie, (as Saluſt doth declare)
And Percius of Macedone with craftie inuention
Rebelled (ſaith Eutropius) with the Romains to compare.
His hoſt was deſtroyed, and who will contemplare,
Trogus declareth that in proliritie,
Where as before, but contributers they were,
They were after ſubdued to their great miſerie.

Titus Liuius, (de geſtis Romanorum)
Deſcribeth whē ỹ Combres & Numides wers deſtroyed,
Ex Maurio condigno flore Senatorum,
Then Maurius woulde haue had his office fayne renned,
To the ſeuenth time Conſull, but Silla that eſchued,
Through which ſedition and high ingratitude,
I ſay more miſcheefe to the Romaines enſued,
Than did by Hanniball for all his fortitude.

The diſſention of two brethren the ſonnes of Oedippus,
Which reſolued the probleme of the Sphinx in the dalie,
Was the principall cauſe of deſtruction of Thebes,
Which Amphion builded with the Harpe of Mercuris,
The ſtones lept vp with the harmonious melodie,
Which fiction Poetique is nothing to be tried,
But by prolixing & pronouncing in facunde Retorie,
The Commons them ſelues the Citie edified.

The fall of Rebellion.

Petrus Comestor in his storye Scolasticall,
Publisheth and declareth, howe Aristobilus
Discorded with Hircanus his brother naturall,
Through whose occasion the noble Pompeius,
With power potentiall and actes victorious,
Wanne all Hierusalem, with the place dedicate,
With great occision to them calumnious,
Difringing the Walles with wayes most toricate.

The Romaine Topographie declareth how Marcellus,
With the excellent Pompeius, by their biplicitie
The Lauriat triumphe denied vnto Iulius,
Whose nobleneſſe surmounted with great famositie,
Which was the occasion of great mortalitie:
For Pompeius was slaine by this altercation,
With mortall battailes and great calamitie,
To the Romains domage and great desolation.

Diuers cruell battailes amongst the Romains hath ben,
One was Lepidus fought against Catullus,
In an other the Commontie fought with Cateline,
And Antonius with Octauianus,
Another, Sertorius was against Pompeius,
Wherein was slaine by this last detraction,
Twelue hundred Kings, and that right chevalrous,
Of worthy parentage and valiant extraction.

Was not Iulius Cæsar the victor bellipotent,
Decided and slayne by people maleuolent?
But Octauian his Nephew the Emperour excellent,
Repugned with those Rascals and Traitours fradulent:
For Marcus Anthonius and he, by consent,
Destroyed those chorles and rebels furibund,
Both Brutus and Crassus the harlottes rabient,
With diuers Senatours, and many a Vacabund.

Such murder, such treason, and such disobedience
As the Romains haue had, was neuer specified,

For

For Decius slewe Phillip, to haue the preheminence,
And Emilaine, Gallus, and Luciane mortified,
And Probus, and Gordaine, as plaine is notified,
Were slayne by villaines to Romes great perdition,
And foure ciuil battels by Otho was magnified,
But pouertie at the length was the diffinition.

Rose not Maxencius, with Knights of the Pretorie,
Against Seuerus and Galerius Augustus?
And Seuerus knightes betrayed him by Trecherie,
And then came assistaunce of noble Herculius,
Which was onely father to the saide Maxentius,
Prouoking Diocletian, for to take the dignitie,
But in my coniecture this was to them dolorous,
Pondering this mutable and sodeine diuersitie.

There Marcus the Consull, in Italie confounded
Three score thousand Riotors of that domination,
And also Metredas, in force which abounded,
Contrarie to alegiance, made great litigation
Aboue twentie yeares, with great confutation,
But in the sequele, as Fortune did execute,
Destroyed was he and his procreation,
His posteritie slaine, his Regions destitute.

The Bible is euident, how Sichem congregation,
By slaying of Abimeleck them selues made fatigate,
And the storye Iudicum maketh cleare declaration,
How a Concubine was wrapped with lecherie insatiate,
Whose husband in twelue her members mutilate,
Sending to the Tribes with great lamentation:
Wherefore Israell had almost abrogate
The whole tribe of Beniamin for their abomination.

In the seconde booke of Samuell it is playne expressed,
How Absolons disobedience and false peruersitie,
Made himselfe to be slayne and Israell oppressed,
With great effusion of bloude by his duplicitie,

The fall of Rebellion.

By the doughtinesse of Dauid, and his nobilitie,
And eke Achitophell the counseller sapient,
Was so dispaired and in perpleritie,
That he hanged himselfe the traitor negligent.

Fiue hundred thousand of Israell were slaine & necated
Of the house of Ieroboam, their king and principal,
In Paralipomenon it is cleare dilated,
How Abia of Juda destroyed them for beliall,
And Jehu slew Achab, and his sonnes collaterall
Banquished his bloud, his stocke and Genealogie,
And also Ochosias of Juda most royall,
Was slaine and his bretherne by Jehues conspiracie.

Sundry ingratitudes amongs the Iewes haue bene,
As Saul against Dauid, and Joab with Abnere,
And the seede of Ochozias, with Alathia the Quæne,
With deuiding of Kingdomes as plainly doth appeere,
Of Juda and Israell which was the cause cleere
Of their captiuitie, and the transmigration,
For diuers heades made diuers Gods seyze,
Wherefore God gaue them vp to their great damnation.

The bookes of Machabes discribeth the perturbance,
Of the male Caliditie that came by Alcinous,
To them pestiferous, and to their great doliance,
Besides the destruction of noble Machabeus,
And eke the discorde of yong Antiochus,
Against Phillip the Traytor disloyal,
With the treason of Triphon against King Demetrius,
With the vniustnesse of Iason the theefe most vnnaturall.

In Iosephus we may see, that the Iewes for Rebellion
Were conquered of Titus the sonns of Vaspasian,
And other stories say ther was slayne a Mylion,
With a hundreth M. moe and C. thousand tane,
And afterward, contempt oppressed them by Adrian,
And cleane deiect them from their habitation,

Making

The fall of Rebellion.

Waking in Ieruſalem Foreners remayne,
And now pay they tribute in euery other Nation.

What ſhould I recounte the Rebellion of Creſius,
With a thouſand ſuch moe, to make macrologie,
My matter to prolong: it were but ſuperfluous.
But yet I will rehearſe to touch ſomewhat briefly,
As concerning England, our owne natiue Countrey,
For why, the Autors do wonderouſly diſſent,
Therefore I will rehearſe to this antilloquie,
But only the cogniſaunce which appeereth verament.

This Region was maculate, and put to rapacitie
With the force of the Danes, by Buerne contention,
And ſlaine was King Edmund, King Oſbridge, and Elle,
And ouer this, one Vortred, he made falſe preuention
With Arthur his Soueraigne, with ſuch great diſſention,
That only it cauſed not greate deſolation,
But alſo perturbed the Royall intention,
From the Romaine Diademe, with the Coronation.

Iulius Cæſar, for all his audacitie,
Was twice expulſed of Caſſibolanus,
And made to recuile for all his Artillerie,
To the maledict conflict of one Andragius
The Earle of London, a Traitour contagious,
Whoſe ayde, procurement and falſe introduction,
Foundred al Britaine from the eſtate proſperous,
And made vs be ſubiect, to our great deſtruction.

Sithens the Conqueſt hath ben miſchiefe ineſtimable,
As againſt king Stephen, Maude the Empreſſe excitation.
But Henry the yonger, an acte more myrable,
Contended with his Father, with ſtrife and mination:
What ſapience was heere in this procuration,
To ſubdue his Father by his conueritie,
Was not the Deuill in this inclination,
To make ſuch diſcorde amongſt the communitie?

The

The fall of Rebellion.

The well redoubted king, in actes most martiall,
Richard Curedelion, from his Conquest ineffable
Was made to recule by his brother naturall.
Pretending the Crowne with wayes inerecrable.
But alas for sorowe, this Prince inrpugnable
Was taken by the way, but yet difficulate
At the last was he, with Raunsom innumerable,
And his enimies were taken and cleane cruperate.

I am ashamed to pronounce, to publish and declare
The Baronage commotion, against John their King,
And how to ertringe his Sonne they did compare,
It museth my mynde suche naughty demeaning,
But what was the finall that came by transgressinge
Murder and death to the Realme right erial,
Destroying of Foxtresses, which yet is remayning,
Subduing of Townes, to vs all prejudiciall.

Thomas Earle of Lancaster, was hanged and decollate,
With sirtene Barrons moe in Edward the secõds days,
The filthy demeanor that then was approbate,
I abhor to recite, they toke such naughtie wayes.
For Tullius were not able, at the full to dispraise
The naughtinesse of the Quene, with her malignitie,
But GOD doth requite with a corrosie alwayes:
For Mortimer was slaine, for all his pompositie.

Jacke Straw, Wat Tiler, ỳ Chieftains of Eller & Kent,
Against Richard the seconde began to make pretence,
But after a little rumour on Gallous were they hente,
By force, by fyttie, this was their best defence,
And the Earle of Katcot bridge, which had the preheminence,
By processe were slaine with deth enterlarded,
For iniquitie by Justice of very congruence,
Against true alegiance is oft thus rewarded.

The Dukes of Surrey and Exeter with treason infect,
With the Earle of Glocester & the Earle of Salisburie,
Pretended

The fall of Rebellion.

Pretended in a mumming, like traitours deted,
To sea their liege Lorde the noble fourthe Henry:
But headed were they with all their affinitie,
By the Commons purveyance and the diuine regiment.
In likewise with battell was slayne the yong Percie,
His Uncle hanged and drawen, of Gallous first pendent.

The Archbishop of Yorke w̄ the Earle Marshall of Eng-
For their insult was hanged & their inquietude, (land,
And the Lord Bardolfe, w̄ the Earle of Northumberlād,
Was instigate to insurge their Prince to illude,
To their intermission the veritie to conclude,
For by the Commons they were hanged and inquinate.
Here may be perceyued how that a small valitude,
Wyll reskue a Prince from subiects insaciate.

In the dayes of the firth Henrie, Jacke Cade made a brag
With a multitude of people, but in the consequence,
After a little insanie they fled tag and rag;
For Alexander Iden he did his diligence,
So interuention was Jacke Cades recompence,
And the commons were hanged in diuers partes lēre,
By the kings iustices and his magnificence,
By due execution by Dyere Determinere.

The fielde of Saint Albons was a battell violent,
Another the Lord Audley with the Earle of Salisburie,
The field of Northampton was a cruell cructament,
Againe at Saint Albons was great immiserie.
And at Mortimer Crosse was much languitude.
But at Pamleson field was mosse lamentation,
The deitie gaue the battailes of his true equitie,
Considering the title and true generation.

In Henries dayes the seuenth of famous memorie,
The Blackheath fielde to the commons was pernicious,
Martin Swarthand his adherents for all their pollicis,
Was slaine and perceuted with clamor languishous.

And Bladis that burned Yorke, was too impetuous,
But the iudgement of a traytor to him was adiect.
Thus was he rewarded for his acte iniurious,
With diuers other principals the which were suspect.

But for conclusion to ende and define,
Contributers and homagers, the which hath rebelled,
Almost all stories saithe, the truthe to combine,
They were slain & subdued, or frō their realmes erpelled.
As Ireland, Scotland or Fraunce when they medled
Within this our region: and as for sedition
Within realmes politike, it hath cleane compelled
The inuasion of aliants to their great submission.

When I had thus finished, I had thought to haue nained
The blandishing Scorpions with discord most violate,
The Bishops of Rome for my espirites confremed,
But yet I refrained the stories most maculate,
Supplying to Anglia the Princesse prenominate,
Beseeching hir honor, by the way of protestation,
What ample thing more thee would haue determinate,
And why thee commaunded me this declaration.

Hir bounteous beneuolence made me thus replie,
A Holme, Holme, my seruaunt inseparable,
This same late commotion that was the cause why,
Wherfore I beseeche thee, their rising so variable
To me to declare, with their causes detestable.
I réconed to hir grace I durst not bring it to passe:
God will defend thee quod shee, for he is not variable,
For inuincible is veritie, so sayth Esdras.

The Insurrection.

Then briefly I declared how the olde Leuiathan
Whispered with the Papistes, this region to deuide,

And

And they like true aduocates declared to euery man,
How Antechriſte was borne, this rumor went ful wide,
For of Abbeys they ſaid there might not one abide,
And churches and chappels they ſhall be oppreſſed,
Faſting and prayer, and good workes are ſet a ſide, (ſed.
And ỳ ſacraments ſhalbe naught, theſe words they expreſ-

When this could not auaile, then properly they inuented
Friers, Pardoners to the people for to prate,
How burials and mariages they ſhould be preſented,
With churchings and chriſtenings to pay a noble rate.
Plough nobles yærely, they were clere determinate,
And Hen, Chicken, Cowſe, Capon, Pig and Cony,
They ſhould not be eaten but with men of eſtate,
Nor yet no white bread without a ſumme of money.

Alſo a perpetuitie of horſſe and beaſt a grote,
With a penie a ſhæpe: now theſe words faſcinorous,
They moued the ignorant and debill wits God wots,
Thus perſuaded by intiſement of prieſts auaritious,
A Cobler pretended a title ambitious,
In Lowth in Lincolnſhire, and made inſurrection,
Some of worſhip was of counſel, but mo was contrarious
But as for the commons to ariſe had affection.

This noiſe and rumor redounded in Yorkeſhire,
Then by appointment one Robert Aſke gentleman,
Toke in hand for captaine to accompliſhe their deſire,
Then Pouldeine and Beuerlay to inſurge they began,
They would with Holderneſſe collected to them than,
Thus of a ſmal vnion was aggregate a more,
Many men of worſhip to fortreſſes they ran,
Some had their cattel taken, & their goods ſpoiled therfore.

Then Hul made a brag, but anone it was yælded,
Then Yorkſhire in general, it was nigh collected,
Yorke receiued them for there they abode, and builded
Til the Countreis adiacent with the rumor wer infected,

And as I suppose they had letters directed,
Wherby was raised all Richmondshire and Tindale,
The borders of Lancashire began to be suspected,
Bishoprike rose cleare, with Sedbare, Dent, & Kendale.

They spoiled and robbed those which were fugitiue,
To the Abbeys suppressed the people they restaurate,
Rudent incessantly with clamor excessiue,
Faith and common weale, and in the way obuiate
They were with procession and ringing inlaciate,
And the Sacrament Christes body called Eucharistia,
Was borne by Prelates with the crucifire associate,
With pipes, Drums, Tabrets, and fidlers alway.

A little beside Doncaster they came to Scanceby leyes,
And furnished their battell, and set forth their vaward,
They were .xxv. M. of able mennes bodies,
Well horsed and harnessed right puissant to regarde,
The noble men were surrepted, the truthe to awarde,
Of these Countreys predict from their purpose inoculed,
But toke vpon hand, and was not retrograde,
This handfull following excepted and forprised,

The Earle of Northumberland, for he was diseased,
The Earle of Westmerland, for he had the Podagræ,
The Earle of Comberland the commons displeased,
Lying in Shipton castell with all their artillerie,
Like to his auncestors, his allegeance to forfeite,
And the Lord Dacres at the rising so variable,
Like an honorable man, his truthe to magnifie,
Went straite to the South, and there abode perdurable.

Sir Henrie Sauil, sir Marmaduke Constable,
Sir Brian Hastings, sir John Neuil, the king they assisted,
Walter Euers at Scarburgh to them was agreeable,
With all his companions, and would faine haue resisted.
The Maire of Yorke wold, but the cõmons he mistrusted,
William Pannel also, and Knolles of Hull cleare,

With

With the Archdecon of Duresme of ỹ same part cõsisted,
And slée from the Riotors did Leonard Bequet Esquire.

Doctor Stephens, phisitian to Therle of Northũberland,
And Ratclif had done wel, if Yorke had bene contented,
The Parson of Castlegate was of the same comnant,
And the Bishop of Duresme of the same parte consented:
I know but another which ought to be presented,
But which after spoyler to the commons did resorte:
Yet sir Thomas Curwen earnestly inuented.
With sir Thomas Wharton to stay their counterporte.

Then with an ardent fury quod Anglia and froumed,
Holmẽ it is but fiction I say thou dosse deuise, (nounced
Shewedst thou not me that gentlemẽ & men that wer re-
Fled to Castles & fortresses, what made them then to rise?
And it like your grace quod I, bicause they wer not wise,
Yet diuers were cõpelde, for the Cõmons did them take,
But mo were seduced with the Papistes deuise,
Drinking the venome of Aspes which neuer can awake.

They noysed the Emperour with them was participate,
And the Bishop of Rome with the Scotish king cõmired,
With them to commilitare they were clerely fundate,
And Ireland and Wales of their parte was fired,
The Earle of Darby outlawed, and of their part mired,
And the Duke of Norfolke euery cause accounted,
Al commoners cõmoned with the Earle Staffort enired,
And as for they of Lincolnshire a great sum surmounted.

But the duke of Suffolke with such a power inuaded
Lincolnshire predict, that they had small esperaunce,
The lord Admiral and sir Anthony Brown thẽ persuaded
With Richard Cromwell esquire there master of thordi-
Their wepõs & armor was lost by gods puruciãce, (nãce,
They did I assure you behaue themselues nobly,
To requite the kings grace they had good perseuerance,
Pondering the preferment by his magnanimitie.

 This

This notwithstanding the commons beſides Doncaſter,
Aſcribed a Carter to a King coequall in degree,
With cothe Crommoke cothe, I would we had thee here,
Like ſauage beaſtes loſed and put to their libertie,
Enioying in the ſplendent after obſcuritie,
Deuiſing and inuenting Articles preſumptuous,
Euery one diſcording from other verily,
Two Gentlemen did open their quarel contentious.

But one lanterne of Englande and patrone of defence,
A ſhield for vs Borials, and floure of audacitie,
The Duke of Norfolke with all his violence,
To the kings armie Royall to Doncaſter came he,
With the noble prince Pere of the kings conſanguinitie,
The Marques of Exeter nigh to the bloud Royall,
With the auncient Lord therle of Shrewelbury,
Whoſe truthe in decrepitie approueth the tryall.

Their veritie to their Prince my hart hath enrachened,
Like a woman rauiſhed with the raſe of loue eſpriſed,
And many nobles mo them ſelues ſo well demeaned,
That of me their worthyneſſe it can not be deuiſed,
As therle of Surrey with theſe Earles compriſed,
That is to ſay, of Huntington and Rutlande alſo,
With many other nobles which was there ſurmiſed,
And as for Lords honorable there was many mo.

Thus lay they in Doncaſter with Curtall & Serpentine,
With Bombard & Baſiliſk, with men prone & vigorous,
The Commons knew it not, to them it was claudeſtine,
That made them more malapart, and alſo more rigorous,
For they ſent home for money their harts was ſo furious,
Purpoſing openly at London to holde a Parliament,
But the king herauld came to know their minds furious,
Viewing them twiſe or thriſe with faire words & diligēt.

But ere the Battell was ready procincte and proponed,
Sir Arthure Darcy knight with ẏ cōmons was ſegregate,

And

And fled to the kings grace, and by the way commoned
With the duke of Norff. where promtly he promulgate
All the Commons priuitie, and I suppose effugate
He was by the consent of his brother confiducion,
For at the first rising sir George with letters ornate,
Aduertised all gentlemen to leaue that ill conclusion.

But whē the duke of Norf. of the Barons had intelligēce,
And so many knights & squires with the cōmons in defēce
It incrampished his hart that they should make pretence,
Weying his fathers honor by their magnificence,
Their antique zeale & amitie he thought to recompence,
Bringing both the parts to a communication:
So diuers of the principals met with diligence,
Concluding a purpose with good deliberation.

So sir Rafe Ellerker, and Robert Bowes Esquire,
With the articles intitled went to the kings maiestie,
The battels both prorumped and went euery where,
For the duke behight to intercēde in their sedulitie
In causes reasonable, but not in their cecitie,
And so within a moneth according to promission,
An answere correspondent to their secularitie,
Was made by the kings grace to their whole petition.

The firste Article.

To the first article, Fayth, the kings grace replied,
It was a terme to general that which they did present,
But if they meaned christes faith, he was ỳ prince ỳ certified
That the sincere puritie therof was his intent,
And like a valiaunt prince he spake these words vrgent:
Who dare set his foote to ours the contrary to proue,
And said he reckned learned he was what the faith ment,
Marueling that ỳ ignorant in this thing shold him moue.

To

The fall of Rebellion.
To the Article.

To know which fayth was p̄udēce, perceiuing we Chri-
Be hath herd of such hereſies, as of the Seleucians (ſtians
Of Sabelline and Neotus with the Patriſpaſsians,
The Origeniſtes, the Ebionites and the Donacianes,
The Epicures, the Iacobites, with the Neſtoriens,
Of Seuerus, of Menander, and eke of Valentine,
The Antropomorphites, and alſo the Spalmeniens,
The Arians and Manacheis of Pallas and Scotine.

Alſo of Marcio, Baſillid es, and Saturnius,
Of Carpocrates, of Photyne, and of Macedonius,
Of Chiliaſtes, of Corinthius, and of Heluidius,
Of Eutiches, Galanus, and alſo Seleucius,
Of Eunomius, Elſeſates, with many a ſects mo,
Of Montanus, of Apelles, and alſo Nouatus,
And Samoſatenſes, and Appolinarius alſo,
With Antichriſt the Romane the Idoll monſtruous.

4, Reg 22. This is the groue image which the ſinful woꝛld Manaſſes
Zacha. 10. Put in the congregation the houſe perpetuall,
Dan. 14. This is the Idoll ſhepheard which Zachary doth expꝛeſſe,
Dan. 8. And alſo the deuourer the falſe God Baall.
Luc. 18. An vnſhamefull King with faces Daniell doth him call.
This is the Judge in earth in the xviij. of Luke expꝛeſſed,
Foꝛ we haue loſt our Huſband Chꝛyſt w̄ his bloud royal
And Sathan our enimie he is not yet oppꝛeſſed.

2 Theſ. 2. This is the childe of perdition pꝛopheſied of by Paule,
Apoca. 18. In our conſcience ſitting, Gods Temple verament,
Pſal. 72. The Apocalips fyſgyg the whoꝛe Babilonicall,
Of whom Pꝛophets, & Apoſtles rehearſeth woꝛds turgēt
Nowe to this particle fayth, was it not expedient,
They to haue recogniſed what fayth was their intention,
Foꝛ beſides Chꝛiſts faith there reigneth faithes negligēt,
As Turke, Iew, Pagane, with Mahomites inuention.

As

The fall of Rebellion.

As touching Chriſtes faith ſithence Chriſtes incarnation,
Neither Emperour nor king, nor prince of nobilitie,
Was like to the kings grace, for in his conuocation
The Anabaptiſts and Pelagians confuted hath he,
And permitted ſhadowes poſitiue of olde antiquitie
For error of the people by a new altercation,
And alſo ſhewed like Gods knight elect in fidelitie,
Chryſtes bloud and his death with the true iuſtification.

Of Fayth.

But to the miſbeleeuers I put this propoſition,
By way of interrogatorie, if one of them ſhould dye,
And know no refuge nor no propiciation,
But in Mormet in fiftill they ſhould euer lye,
And the prince they offended ſhould fortune come thē by,
And ſay, loue my friends, and forgiue as I will thee,
And when thou can not repent my ſonne ſhal for thee die,
And dw but this to day, and rewarded ſhalt thou bee,

For to morrow thy riches ſhal abounde like to Crœſus,
Thy force like Hercules, thy ſapience like Salomon,
Thou ſhalt haue meates delicate far aboue Vitellus,
In fame like Alexander, thy fortune like Gedeon,
The luſte of Auguſtus, the pulchritude of Abſolon,
The ſcience of Ariſtotle and his Philoſophie,
As facunde in Rethorike as was king Amphion,
With the health of Galen, and age of Methuſalie.

What man liuing conſidering this gratitude,
But for loue of this Prince, & feare of this miſerie,
And for hope of this ioy, but with his fortitude
Ye would one day labour and ſuffer aduerſitie,
And paſſe for no riches, nor yet of iocunditie,
Nor of no fortune dolorous, nor yet of no payne,
Nor of meate, drinke, ne cloth, ne no felicitie,
But would fayne haue to morrow this glory to obtayne.

Then may we consider Adams disobedience,
By whose transgression equitie hath giuen death eternal:
Gene.3. And as for Moyses law it gathered more offence
Rom.5. To the highe deitie and Plasmator potentiall,
Math.1. Take pitie and mercy to make his sonne carnall,
Iohn.1. And Sathanas hath loste him for all his temptation,
Math 4. He hath pleased his father, and giuen life perpetuall
Mark.1. By his true obedience, and made iustification.
Math.3.

Rom.5. He hath ouercome death and sin by his painful affliction,
Esai.53. And borne our iniquities vpon the crosse crucified,
Math.8. And made vs reuiue by his resurrection:
Peter.2. And by him and by Baptime from sin we are mortified,
Iohn.3. And as he is, shall we in ioy be glorified:
Rom.6. So that we beleue it without mutabilitie,
Rom.8. For he is our Sauiour by all Prophets prophecied,
Therfore let vs trust him with hope and fidelitie.

For his payne and death he asketh our amitie,
To obserue his precepts his kindnesse to reuiue,
But for this life carnall, which in equalitie
To any parte sempiternall no man can contriue
As a day to Methusalie or any life aliue,
And the furies infernall, and the ioyes celestiall,
Exceedeth mans brayne and nature to describe,
As things incomprehensible aboue things naturall.

Now hauing this affirmitie of gladnesse and dolor,
A man would worke for the glory or for the paine repēt,
Math 3. But to him that thinketh iustified he is by our Sauiour,
Mark.1. Baptised is he with the espirite omnipotent:
Luke.3. Which comforter by instinction deliuereth the talent,
Iohn.14. To some lesse or more with charitie inflated,
Actes.1. To loue God and his neighbor in spite of the Serpent,
From the ground of his hert, & his sinnes shall be abated.

And if the flesh rebell seuen times on a day,
Yet by fayth and hope he shall be tutelate

Agayne

Agayne to reuiue and his ſinne done away,
With perfect charitie in his harte condurate:
This confeſſed maketh the law and him coadunate,
With grounded repentaunce to walke of a new,
And when he doth not, Chryſtes fayth is vacillate,
And he muſt turne agayne to make his charter new.

But this fayth hath no man but by inſpiration,
Though they can ſpeake Ebrue, Greke, Latin or Caldie,
For they are borne of God, and elect in creation, Iohn.1.
And truſt not to their workes like to a Phariſie,
But inward from their hearts they worke them of dutie, Timoth.2.
So that Scriptures cõmand thẽ by gods diuine teſtament: Iohn.1.
For by chriſt cõmeth their fauor, their truth & their verity, Pſal.126.
And the houſe is built in vayne without God conſent.

And Chryſt for his brethren in baptiſme regenerate,
Gods ſonnes by adoption doth euer make attonement,
As though they be damned by their ill workes operate,
Aſwell as for Adam, as ofte as they repente,
And one may get heauen to fulfil euery commandement: Rom.2.
But nature can not that without Gods coaction:
For Adam for an apple was damned by the Serpent, Gen.3.
And neuer was able to make ſatiſfaction.

For the man Microcoſmus the which was wounded ſore
With the theeues diſobedience and incredulitie, Luke.10.
The Prieſt nor the Leuite would not him reſtore,
But Gods ſonne the Samaritane Chryſt full of pitie,
With wine and oyle annoynted his maladie,
And caſte him on his horſe, and bad him to his ſtable,
And gaue two pence to the kéeper to ſée his enormitie,
And payed the ſum total to heale his wounds miſerable.

But our Prelates beléeueth that vice naturally,
Deſtroyed the body by Ariſtotles lore,
And that vertue by Zeno and mo in Philoſophie,
Giueth quietneſſe of minde, and the body doth reſtore,

But for life euerlasting they do not loke therfore,
And though they ascribe the soule intellectiue
Or immortall, yet they thinke it flyeth euermore,
But mo thinke like beasts our soules be but sensatiue.

But thinke yée that Plato or the Philosophers olde,
Would haue iudged Adam and his posteritie
To be damned by an element either hote or colde,
Or by nature working by moysture or deficitie;
Or the sacrifice of a beast should giue fertilitie,
And make attonement where there was offence?
Oh here the blinde Balaams may euidently sée,
How loue asketh loue with perfecte obedience.

Now he that worketh good works shall be saued,
And he that trusteth in his works shall be damned,
And that worketh not good works shall be damned,
And he that dyeth in ill works shall be damned,
He that dispaireth for his works shall be damned,
And that thinketh he sinneth not shall be damned:
Luke.5. Mark.9. For Christ came not for the righteous deliuerance,
But for to call sinners to perfecte repentance.

The seconde Article.

Now to the seconde article, to their proposition
To answere sayd the king, it needeth a distinction,
But if we knew (quod his grace) of what Church ye ment
We doubt not a response to your incitament:
But meane what Church ye will by your improbitie,
And we will proue therein we haue nought instituted,
But Gods law and mans for all your procacitie,
With more groũd thã our auncestersbefore haue executed.

Ye shewed thẽ Edward the first, with the .v. .E. .vj. Henry,
His noble auncestors of famous memorie,
To their owne vse subuerted of Abbeys a multitude,
Some a hundred some mo, then accounted no turpitude,

In

In like wise his grãdmother, ten bishops w̃ the Cardinal,
Thẽ marueiled he that rather they had a knaue or twain,
To lead a prophane life, than be their Prince naturall,
To enioy them from forenners, his charges to sustaine.

To the Article Churche.

It was reason to know their purpose effrenate,
Whether they meaned Christes churche the christen con-
Or the Lapidous sinagoge proscript & relegate, (gregatiõ
The great citie I suppose of the whore of Babilon: Apoc.18
For Christ of the true Church he is the corner stone, Rom.9
The which the edifiers and builders refused, 1.Peter.2
But alasse for pitie, his church is almost gone, Esay.28
These Antechristes with faces them selfe haue so abused. Dan.9

For Paule saithe that we are the temple sanctificate,
And Cephas, John, and James, seemed pillers for to be, 1.Corin.6
Peter and Paule, tabernacles them selfe do nominate, Galath.2
And Christ to the Samaritane saide, woman trust me, 2.Peter.1
The time is and shall, that in espirite and veritie 2.Corin.5
The true honorers shal honor, but not in the mountaine, Iohn.4.
Nor yet in Jerusalem, for my father verily
Is a spirite, and requireth suche honor for certaine.

They confesse and denie not that the christen cõgregation Gene.28
Is a Church espiritual, but they Jacob signified, Exod.25
The other Church moral, pouring out of the stone, 3.Reg.6.
And after the Tabernacle the temple was edified, Math.23
And Christ saide, the temple, the golde sanctified, Hiere.7
And my house shal be called the house of oration, (specified Esay.55
Where he whipped them in the temple, these wordes he Iohn 2
And a place for to worke in it needeth to saluation. Math.21

But I say the stone, tabernacle and temple that stode,
Was figures of Christe, for by disobedience
Of Adam, the earth was maledict of God.

Wherfore God and his word, with mans true diligence,
Sanctified thosè things to giue God reuerence
Psalm.32 But now all creatures are blessed and dedicate,
1.Timo.4 By Gods word and his prayer by Christes due obedièce,
And worthely restored to their first estate.

Iohn 2 Nowe where Christe saide the temple the golde sanctified,
Hiere.7 And that my house shall be called the house of oration,
At that time these shadowes might wel be specified,
For they were not ful defined to his mortification.
Iohn.2 But where he whipt the sellers for their il ornation,
It was not only for their indecent actes onerous,
But signified our prelates with the whips of damnation,
For selling Christes shæpe, and his doues most amorous.

And least the elect shuld haue indged the thing permanent,
Marke the prompt purueiance of the diuine deitie:
For the Iewes asked a signe for to proue him negligent.
Iohn.2 Destroy this temple quod he, and within dayes thræ
I shal build it againe, and John saith verely,
He meaned of his body the temple omnipotent,
Math.13 Thus to the Iewes parables he spake in obscuritie,
But to his disciples he shewed the truth indigent.

The Apostles remembred after the resurrection,
Iohn.2 What Iesus Christe saide, and vnderstode the scripture,
Mark.15 And the temple vaile roue at his death and passion:
Which signified by similitude, the temple lost his cure.
Act.7 Saint Steuen, and S. Paule this thing doe discure,
Act.17 Saying of a suretie, who wil vnderstand,
That the highest of all dwelleth not, I make you sure,
In no temple nor mansion made with mans hand.

Moreouer Saint Steuen toke scripture to recorde,
Esay.66 The Prophet saith heauen is my seat, and earth is my fote
Then what house wil ye build for me saith the lord, (stole
Or what place shal I rest in, to make my prayse soile?
Hath not my hands made all this by my ministration?

Meaning

Meaning who can edifie a better thing than I,
And all things I ſanctified in the inchoation,
And the earth curſſed for Adam, for Chriſt do I ſanctifie.

To theſe wordes predict Eſay the Prophet, Eſay.66
He ſaith to what thing ſhould I regard to than,
But only to the pure, ſimple, contrite ſpirite,
And the fearer of my words, meaning by a man,
And ſacrifice he diſpraiſeth, in as odious wayes as he can, Eſay.1
So doth Dauid alſo with the outward operation,
Accepting a faithful, humble, contrite man,
And nother ſtone ne place, ne forein demonſtration.

Jeſus commaunded to make our ſupplication,
In our conclaue priuely, and to ſhut faſt the dore,
And Paule intimate his meſſe and his iteracion,
In a chamber where the yong man fel in the flore. Math.6
Whome to life he reuiued after his fal and preſſure,
And two yeares in his lodging he made his predication, Act.20
Without ſuperaltare I dare make you ſure, Act.28
Thus ſaide he his meſſe with a heauenly incantation.

To the Hebrues we may ſe the things ceremonial, Heb.9
Are extinct and expired, and clerely abrogate Heb.10
By Chriſt our ſauioure, and if they were morall, Deut.5
Fructuous abundance commeth by their workes operate, Exod.20
But life euerlaſting that is by Chriſte preparate, Galath.3
And we are ſonnes to Abraham, and his heirs naturall, 1. Corin.12
By faith and floeli tie, but not of fleſhe carnate,
And in likewiſe Gods temple, and one body miſtical.

Yet this notwithſtanding it is conuenient,
To haue places appointed by lawes poſitiue,
Where the congregation may mete indifferent,
To receiue Chriſtes ſacraments, their faith to reuiue,
And to pray in Communion with harts intentiue,
And to heare Chriſtes words and true Euangelion.

So

So men in their hearts could faithfully discriue
Euery place, as necessary as it for saluation.

Of Religion.

Now touching the Abbots to liue with paine solitarie,
It is a morall vertue, for so did Elizeus,
Elias and John, and sithens Christes mortalitie,
Diuers Monks and women haue led a life vertuous,
Bothe togither confecte, so sayth Eusebius,
In likewise did Ephraim, Macarie, and Martine,
And also Sainte Ierome and Hellodorus,
Liuing in pouertie like to Christes discipline.

These with perfite loue and with a pure deuotion,
Knowing that by Christ they were iustified and redæmed,
They kept them selfe solitarie vpō their owne mære mo-
By no mannes coaction, but frely vnconstrained. (tion
They passed of no liuing, nor yet the world estæmed,
But solde that they had, and toke wilful pouertie,
Thus liuing sole alone, therby they rather dæmed
To followe Christes crosse with all their simplicitie.

They watched and abstained when that the flesh rebelled,
To mortifie themselues to kæpe perfect chastitie,
Many vertues voluntarie they wrought vncompelled,
Math.15 As prayer with the mynde, but not with lippes only.
Esay.29 Louing one God in their communion busily,
The profession of baptisme, was their whole intention,
Galath.4 They passed of no belles, no senser nor ceremonie,
Exod.20 But to kepe gods cōmaundements, ỹ was their inuētion.

They liued by works industrious as did the Apostle Paul
And I suppose sectante to his fibralitie,
Was better than theirs and more beneficiall,
For many were conuerted by suche publike libertie.
For to be made a gasing stocke, he thought no inanitie,

Yet

Yet the lawes of God in him was irrefragable,
He liued chaste and sobre alwayes in mendacitie,
For where God inspireth, man is not culpable.

There followed after Palla and Marcill,
Eustochin and other with contemplation,
Then Gregorie, and Montane began an other spell,
So did Benet make Religion after an other fashion,
Putting in olde Vessels new wine of delectation, Math. 9.
And patched a newe clout to a broken garment olde, Luc. 5.
Professing this and that, by a newe altercation; 1. Timo 4.
Thus mark wo a bote yo their cõscience nods they wold.

But Saint Bernard reformed those little abusions,
After that Frauncis Norberius and Dominick come to,
And of them is come Sectes with diuers yll conclusions,
As Collectes and Pynors, and Obseruaunts also,
With a monstrous multitude of Frier beggers moe,
Professing Coule and Cap, with things of ociolitie,
Not trusting Christ, a meane sufficient in woe,
But mireth him with others for their opportunitie.

But nowe Religion is a vile abomination,
For Peters name was Cephas which is a very stone,
And we are liuing stones, by Peters declaration,
And Christ is the head Capitall, and other head is none,
But they haue this reuersed and lefte this Church alone,
And haue gotten a newe God, euen Daniels desolation, Dani. 9.
And haue set vp Cragges coopert with houses many one, Dani. 12.
To cloke their dedes libidinous and incest fornication.

They incline with their heades to figure humilitie,
With garments dysguised as the Pharisies dyd before, Nume. 15.
But alasse, they lack their pricks to put them in memorie,
And the precepts described in their garments euermore, Nume. 15.
But Tunica inconsutilis, that is not in their lore,
Thereat muse I much in their actes scrupulous,
But tushe it were to colde, it is abiect therfore,

And they nede mediatours moe than Christ Jesus.

They mumble with their lippes, with rich Copes & kels,
And chaunting with their chaftes lyke Owles in a froft,
They duck & they fence, and they trumpe vp their Bels
Nume. 18. And fprynkle water faft, but the red Cowe is loft,
Candles are illuminate and let en euery poft,
Before a gorgious Idol freshe figured and gylt,
And though it maye be suffered, yet thereby hath ben loft
Many a Christian man, and many a foule fpylt.

Of Images and Religion.

1. Cor 6. But let vs leaue things leful, and kepe things expediente,
For I may eat, drynk, & flep, but it profiteth not my foule,
But in my coniecture that is not expedisnte,
The which may prouoke to a thing preiudiciall,
And queftionleffe the firft commaundement is morall,
3. Reg. 6. Although there were Cherubyns in the temple edified,
It was but a fhadow, and thefe things ceremoniall,
By Chryft were replete before he was glorified.

And in cafe one commaunded their Paftors to refrayns
From putting in of Catell in his great clofe feuerall,
And afterward commaunded they fhoulde put in twayne,
Which after he repelled, then by their mynds actuall,
They fhould eate vp the clofe againft their accomptall,
But might he fay then he being difcontent,
Bycaufe he put in twain, they thought it iudicial:
To this refembleth the aforefayd argument.

Yet Images no doubt they might be permanent,
If they were vfed according to the kings conuocation,
But that will not be, men are fo negligent, (tation
For one fhewed me of two Rods befides the Friers habi-
In Greenwitch, which wold fweat for equal miniftration,
S. Willia of yorke (quod an other) wil fweat in abundance
To kepe Houfe bridge from floods, now this abominatiõ

Our

Our Prelates say, is scripture & Gods diuine purueyance.

So the Iewes when they honored Astroloch and Baall,
With the groue Images and Gods of gentilitie,
I thinke they beleeue they had a God Iudaicall,
But yet they suffered other to get more fertilitie,
Then may it be sayde, sure they forsoke him truely,
To myr him with the Starres in the skye stelliferall,
And other Gods being bound to serue him only,
Nowe as they dyd do we, with our sence allegoricall. Esay. Math. 7.

The ceremonies of Religion are a hundred and moe,
As breade, and ashes, and Organs verily,
With Te Deum laudamus Symbalis & organo,
But Dauid meaned to loue God in euery iocunditie,
I maruell they dannce not as he did properly,
For the dumb dogs haue lost Gods Organs most diligent,
Suffring Wolues to deuoure his Sheep with rapacitie,
For defaulte of declaring the truthe of his Testament.

For dame Nice and dame Wanton, they set in the quire,
Chaeping lyke a Gosling, and loking one sir John,
They had rather than fiue pence to haue him elsewhere,
If one aske how I knowe it, I will ground on this stone,
They are fat, and fayre of flesh bloud and bone,
And haue not receyued the spirit of veritie,
And seing they be carnall, I maye iudge them euery one,
To be fraile and incontinent with fleshly lubricitie,

None entreth to religion with any true deuotion,
For the most part be infantes, and put in by coaction,
And none of free will, except for promotion,
Or else for dispaire to do satisfaction,
And some for very slouth to do no worldly action,
Professing obedience, pouertie and chastitie,
To which three essentialls they make their contraction,
And to many trifles moe the which is but vanitie.

And as for their pouertie, ther is neither Knight nor Lord,

The fall of Rebellion.

Earle, Parques, nor Duke like them in abundaunce:
And as for their obedience, al men can recorde,
They are high Rebellions against true allegiance,
Hauing both their King and their God at defiance:
And as for their chastitie the visitours knoweth wel,
Gene. 18. For Sodome and Gomor had neuer such ordinance,
Their polution and wayes, I ashame for to tell.

Howe beleeuing in workes is dispaire & carnalitie, (cnate:
Their vowes are like Iewes vowes, therefore they be va-
For here is Christ, or ther is Christ, & hope not in him on-
Is lyke to the deuils fa ith frō hope clærely seperate: (ly
Therefore they may marrie and leaue their fond estate,
Bicause they were ignorant and make reuocation,
For smal auaileth baptym though they be regenerate,
Where after they dispaire in Christes iustification.

The iij. and iiij. Article.

Nowe to the iij. and iiij. Articles, Laws and cōmon weale,
Was replyed this xviij. yeare, we being a King,
We thinke in those things our wit should more excell,
Than in our adolescence, or yet our beginning:
And he reckned his constāt subiects for al their contriuing
Would account ant repute & describe none other wayes,
And what should they reargue, nought but cōmons being,
Which knewe not the vsage concerning friendly affaires.

To this and of the iij. Estates of the Church.

Nowe to the vyght of this request contumelious,
And hath not the King condemned mortuaries,
And prouing of Testaments which was vyght torfuous,
With the abusion of tot quots and pluralities,

And

And the fermholdes of Prelates and their yll qualities,
With Yarists and much to vs right odible:
As the warwolfe of Roms deuouring thesaurizes
Of region and soule to vs ryght odible:

For I would it were noted, that euery other sect
Not being vnder grace, comprehendeth one estate,
And we that are Christned Gods children elect,
Comprehend an holy Priesthode and a Church dedicate, 1. Peter. 2
Which in three estates hath long time been nominate,
First the spiritualtie, and then the temporaltie,
The third the Commons, which in my consent,
The vsing thereof hath caused much heresie.

For all are spirituall in baptim regenerate,
And Gods sonnes by adoption to a newe reuocation,
Belæuing in Christ, and repenting their estate,
They be brethren coequall of one generation,
Though there be diuersitie in the myniſtration:
And I suppose verely this Church called mylitant,
May be signified lyke the heauenly habitation,
With orders nyne a very Church triumphant.

These orders notwithstanding may well procæde of three
Euen as it doth of Hierarchies celestiall,
And in lykewise we maye resemble the Trinitie,
Three estates vndeuided and one deitie at all:
For we are one body and Christ the head capitall, Rom. 12. Ephe. 4
Therefore I think in myne imagination,
It were well done we all were called spirituall,
By names thus folowing by this protestation,

The spiritualtie of the eternall ministration,
The spiritualtie of the temporal Justification,
The spiritualtie of the mundane occupation,
Nowe these men are one, but not their operation:
For thinke ye that Moses was not as good as Aaron, Reg.
And was not Dauid, and Job and Judith ryght vertuous? Iob. Iud.

Leuit.10. And Nadab and Abihu of yll conuerſation,
And many moe than they with dædes ſuperſticious.

It is not Frauncis gyrdle nor Aarons myter hye,
Nor yet ſir Johns crowne, nor gentle ſir Thomas typpet,
That maketh a more vertue, nor yet a greater degree,
But bleſſed are the hearers of Gods word which is kepte,
Yet if an yl man may miniſter heauenly miniſtration,
The influence ſhould be good, it appereth very well,
Though an yl tree beare no good fruite of his own operatiõ
Yet of ỳ tree it is grafted, me think this fruite ſhuld ſmell.

Theſe ſhould followe Chryſt with al their ſimplicitie,
To mortifie themſelues as nyghe as nature can,
With pouertie, with payne, and in humilitie,
Without ypocryſie to giue lyght to euery man,
Their vertues ſhould reſplendyſh, as doth the bright Titã
Math. 5. To glorifie their father which is celeſtiall,
They ſhould be ſalt to ſeaſon, to ſubdue Leuiathan,
And abſtaine from ſinnes, and paſſe of nothing carnall.

They be free to wed or not, it is at their libertie,
1 Cor. 9 If eyther were commaunded, the other were inhibite,
1 Cor 7. Howbeit, it were well to followe Chriſt in chaſtitie,
Math 14. For Jeſus ſayth himſelfe, who as may let him take it,
1 Tmo 3 But it is better wed than burne, ſo ſaith ỳ apoſtle Paule,
Titus 1 It is læfull he ſayth both to Titus and Timothie,
Cor 9. And he ſayth that Peter and the Lordes brethern all,
Led Siſters to wiues without ambiguitie.

1. Cor. 9 In this chapter Paul ſheweth great libertie,
They that ſowe things ſpiritual, ſhould reape things car-
And that as myniſters vſed of olde antiquitie, (nall,
So ſhould they haue for preaching the truth Euangelical,
But yet in his Epiſtles this is the ſumme totall,
Cor. 7. The workeman his meate and reward ſhould be deuiſed,
Ma. 10. And ſo ſayth Chryſt him ſelfe, wherein concludeth Paule,
That they ought with meate and clothes to be ſuffiſed.

Theſe

These should preach with true predication, Gen.3.
How that disobedience hath given death and damnation, Rom.5.
And how the law was given to know to reconcile agayn, Gala.3.
Whose works wrought outward is litle more than vain Rom.10.
For therby commeth abundance and copious fertilitie, Eze 20.
But inward from the hart that giueth life eternall, Luc.16.
But if one once thinke agaynst it by Gods true equitie, Rom.7.
There is death & condemnation vnto the paines infernal. Gala.3.

And after these things timorous they shuld preach repen- Deu.27.
And remission of sins by our saviour christs diligẽce, (tãce Math.5.
As a lambe vndefiled he hath made deliueraunce, Luc.20.
And made our attonement by his true obedience,
His death hath slayne death & al the Diuels pretence:
To them that beleueth it and made iustification,
After they be baptised they haue for their defense
The gift of the holy ghost to keepe them to saluation.

Now who beleueth not this with this key is bound,
That it can not be dissolued with the Roman Acheron,
Nor with all his children liuing on the grounde,
As Aletho, Megera, nor yet Tesiphone,
Nor by his owne works, nor no mans optation,
But beleeuing this truth the other key dissolueth,
For on this stone is builded the Christen congregation,
Which ỹ edifiers must build on, or els it nought profiteth. 1.Cor.3.

Thou art Christ quod Peter, the son of the liuing God,
Here Peter confesseth al, not knowing it no fayle Math.16.
Of him selfe, for he spake it not of flesh and bloud,
And agaynst this Rocke hell gates nor sin can preuayle,
Christ promised the keys of knowledge bicause the wits
In the same chapter to declare it Christ began, (are frail:
I must dye and ryse (quod he) to Peter let his tale, (sathã, Math.16
Spare thy selfe master he said, thou offendest me quod christ

Thou smellest worldly things (quod he) but not things ce- Math.16.
Here is to be noted that Peter reckned playne, (lestial.

That

That he was Messias or a Sauiour temporall,
Therefore Christ behight the Keyes the truth to certaine.
Math.18 In the eyghtæne of Mathewe he sheweth more agayne,
For bynding of Heresies vnto the apostles al,
Ioh 20. In Iohn we may sæ the Keyes they did obtayne,
To lose and bynde sinnes and that with power coequall.

Luc.16. Christ commaunded saith Luke before his ascention,
The apostles to go to the world vniuersall,
To preach his tydings glad and true Euangelion,
And who is baptised and beleueth it, they shalbe saued all.
Nowe this key loseth from all sinnes in generall:
And who beleueth it not, damned shall he bee,
Now this key bindeth, and Christ in especiall,
Of fayth wrought the miracles in his humanitie.

In Hierusalem the Apostles by inspyration,
Act 2. Were inflamed by instinction of the holy ghost,
And receyued newe tongs, with the declaration
Equally deuided as wel to least as most,
Act 15. In the xv. of the Actes, there Iames he ruled the rost,
Gala.2. And Paule checked Peter this appereth verament:
I marueile why then of Peter that they bost,
For their power and their dædes were all equipolent,

Euery Apostle, Priest, Deacon, and Senior,
In his Sæ or personage or his habitation,
Should after twice monishing call euery Lepor,
Denying Gods lawes before the congregation,
And if he repent not then is their ministration,
To expulse him as an erronious Publican,
1. Cor.5. And giue him to the Deuill by excommunication,
1. Timo.1. As was Himeneus and Alexander and the Corinthian.

But when he beleueth with perfect repentance,
2. Cor.13. They must edifie & not destroye, and absolue him againe,
Math.18. And it be seuẽti times vij. times thei must make deliuerãce
But for close sinnes confession it sinketh not in my brayne

In the

In the eare so particuler for to be had so playne,
As to shew quo, vbi, quomodo, quando, 2.Reg.12.
For Dauid sayde to God peccaui for certayne,
And confitebor tibi in toto corde meo.

As concerning confession particuler,
There is no priuate Scripture, nor yet auriculer,
Except the veterous antique shadowe olde,
Of the scape Gote with the sinnes vpon hir horne inrold: Leuit.16.
But by saint John Baptist, and Scripture much more,
Generall confession that is euident, Math.3.
So should our Prelates by their office euermore
Giue absolution vnto the men penitent,

And minister the Sacraments with good reformation,
To eschue from sinnes, and to liue in amitie,
To loue God & their neighbors, and in their predication Gala.5.
Declare how the lawe is grounded on charitie, 1.Iohn.3.
And as they remit others, forgiuen shall they bee, Iacob.2.
Instructing from debate, rancor and detraction, Math.6.
And if this auayle not, then belongeth it properly
To the power of iustice to correct by coaction.

Here may wee fetche the temporall iustification,
By the father commaunded to Noe to do equitie, Gene.9.
As death to haue death, and for reformation
Juda would haue brent Thamar for incontinence, Gene.28.
And Moyses had lawes for debts and for felonie, Exod 21.
For lecherie and murther, and things mo a multitude, Exod 22.
And after Judges kings had the same authoritie, 1.Reg 10.
For punishment of sinnes with the outwarde turpitude.

Some happily wil say this power was abrogate,
I confesse it and deny not, vnto a man righteous
There is no lawe giuen, but for sinners intoxicate:
But inasmuch as the tares wold destroy ỹ corne fructuous
And many be called & few chosen, this power must be pro-
To correct al tyrannie by a brotherly zeale, (sperous,

And there is no man liuing so perfect and vertuous,
But the olde Adam in his flesh sometime he will fæle.

Though the gospel know no lawes, but groũdeth on cha-
Yet we may take in hande for the disobediente, (ritie,
Which wil not reconcile them by humilitie,
To complayne to the iudge to make them to be shente,
And he to the Minister to giue the preferments,
To put them irremediable into captiuitie
Till they haue payed the last farthing, this in not tegent,
But permitted by Chryst in Mathew we may sée. Math. 6.

Who layeth hand on the sword (quod Christ vnto Peter)
Shall perish with the same, and for the thæues crucified
He gaue no rebuke, and he sayd to the Minister, Math. 26.
If I haue saide ill, recorde ill, these words he specified,
To the Centurion souldiors was nothing notified, Iohn. 18.
Yet Chryst praysed his fayth and humble submission. Math. 8.
Saint Iohn to the souldiers these words modefied,
Be content with your wages, and worke no oppression. Luk. 3

Thus it folowth these men should be as vertuous,
As the other power should but for ministration,
By a brotherly zeale to correcte things tedious,
As murther, rape, theft, felonie or treason,
Sin, incest, adulterie, stuprum, and fornication,
Extortion, oppression, simony, and vsury,
And euery detestable outwarde abhomination,
As disceite, periuris, buggerie and Sodomie.

The third office, the mundayne occupation,
Was commaunded to Adam in Genesis we may sée, Gene. 3
And by the holy ghost and his inspiration
The influence thereof hath mache diuersitie
For the profite of man and his vtilitie,
And in Moyses law commaunded was the same,
And Chryst of his goodnesse and benignitie,
This office and power did not correct ne blame.

Be commaunded not to care for meate drinke and cloth, Math 6.
As who say, our minds on such things should not be, Luk 12.
But to prouide it and haue it he hath confirmed both, Isal. 4.
For he vsed it him selfe in his cathedralitie. 1. Pet. 3.
Paule sayth, worse than an Infidell in cenositie 1. Timo. 5.
Is he which will not for his housholde prouide, 1 Pet. 2.
Peter and Paule to seruaunts for industrie, Ephe 6.
Commaunded to obey their maisters for their guide. Col. 3.
Titu 2.

Such Scripture recordeth this office not prophane,
If they be wrought in fayth they be good works no doubt,
These shuld be always operous mens nedes to sustaine,
And not inprõpt, but assiduous their works to bring about
As to delue, to dike, to spin, to grinde or boulte,
For their housholde charges and their reparation,
Be it Tinker or Cobler which setteth but on a clout,
They may worke when they nede, & hinder no saluation.

For necessitie Paule wrought and made diuers tentes, Acts. 18.
And for error of the weake as I suppose and gesse.
But our Prelates should not so, hauing lœfull stipends,
For feare of filthy lucre, and hindring their office,
Artificers and labourers should worke this businesse,
And Iusticiers do iustice with all their might & puissance.
Here the hande and the foote can not well expresse,
Nor the foote to the loynes, I nede not thy assistance.

This churche or body muste haue a head generall,
Which is Christ God and man, our Lorde essentiall,
And his generall minister for gracious influence,
Is the holy ghost promised by his magnificence,
And I am with you sayd he vnto the worlds ende, Math 28.
That is, with vs say the prelates, for his churche can not
That is not so say I, marry God defende, erre:
For of all creatures there is no men werre.

Was the holy Ghost in him that deceiued Celestinus,
With a trumpe in his eare, and so got the Papalie:

Or with him that toke out of his graue Formosus,
And dight him in a chayre in his pontificalitie,
And stroke of his head to reuenge his olde iniurie,
And one depriued another without any fayle,
And made him ride to Rome to his incommoditie,
With his face reuersed spectant to the tayle.

One bequest him selfe long life by the spirit of prophesie,
And sone after brake his necke without incolumitie,
And through discorde in seuen yeres there were puppets
And one through strife put out anothers eyne: (nyne
And Semachus, and Laurence, and many mo did come
To the Romane Sée with great abhomination,
And fortie mo then these in Catholico pontificum,
Their deedes are not described for their great detestation.

Thrée at once was a trifle for the roume to compare,
Or with the Arians opinion Liberius infecte,
Their vice in ten volumes one can not well declare,
As Ioane English, a woman their puppet elect,
Which trauelled in procession, which is an ill respecte,
That the holy Ghost with them shuld gouerne & domine,
For let their dædes be wayed vnto a true effecte,
And by al gracious vertue their works hath lost the signe.

I maruell by what signes they do thus inherite,
By thrée crownes, or by crosses, or pillers principall,
Or orders deuised should thus haue the espirite,
Or Myters, Crochet or Crownes, or hattes Cardinall,
With tippets or rochets, or garments Pharisaicall:
Christ vsed not this, nor his Apostles deare,
But were prudent as Serpents, and simple as doues all,
With pouertie and payne to make their fayth appeare.

Actes. 2. They spake with new tongs without humane instructiõ,
Actes. 24. Some reuiued the dead and maladies mortiferous,
To palpe Serpents ne venime to them was destruction:
Some Disciples prophesied with many signes vertuous,

And

And said not maister, maister, and vsed things sumptuous,
For whē Christ said, I am with you vnto the worldes end
That was with you, & with such elect to faith prosperous,
My grace by instinction wil I euer send.

Of the supreme head of the Church in earth.

Now to punishe, not procéding vpon the holy Ghost,
Within realmes politike there must be heads capital,
And to commaund those things to be done to ỹ vttermost,
With all humane businesse and iustice terrestial.
Our prelates shuld not their workes shuld séeme temporal
Christes kingdom was not heere, then who shuld haue the (power
But the owners of the soiles to kéepe truth legal
Be he Marques or Duke, Prince, king, or Emperor?

All power in heauen & earth quod Christ is giuen to me,
Our prelates can chalenge by this no domination, Math. 18
For they must follow Christ in his humilitie,
And not in the power of his glorification,
Who would be maister, must serue to do ministration, Math. 10
And the disciple aboue his master should not bée,
It is inough to be equall by Christes declaration,
Now our Prelats by this shuld haue no gret soueraintye,

When Christ sayd all power, that is to vnderstande, Math. 28.
Both kings power, and euery power by my father consti- (tute
As now corroborate and put into my hande,
Their offices vnder me to do and execute:
For he came to lose no lawes by his father institute,
But to make that perfect which should giue life perpetual,
And that should those ministers alway execute,
And preache to all creatures the truthe euangelicall.

In the same Chapter it followeth apparant,
His precepts should be obserued before which he had said,

Math.28. And which is Gods giue it God, these wordes are illustrāt,
And which is Cesars giue Cesar, no mā can this persuade,
And Peter for Christ and him tribute to Cesar paide,
Luke.22 some wil say like gentils, they shuld haue no king ne lord,
Math.20 This maketh not for their purpose by no reason made,
Marke.10 But against their Romaine Viper al scripture to record.

When Christe said there shalbe no king ouer you,
That was, your righteousnesse all other shuld transcend,
Yee shuld nede no law, for vice yee shuld eschue,
For Christe came to minister all vertue to amend,
And not to haue a minister for that he would offend,
But for obedience and vnder gouernance,
When he payed the tribute that doth the truth pretend,
And Peter proueth it plaine Gods diuine purueyance.

Some wil say in the Actes, and by Paule we may see
That the Apostles to Princes were not obedient,
In election ne vsage, but among them selues free
To them I put the case by way of argument.
If the kings grace shuld send by his minde beneuolent,
Twelue discrete persons to the regions of Asia,
To the Turks lāds or Sophies to preach Christ omnipo-
And to Prester Johns, and the great Canis of Catha, (tēt

These wold elect those which in faith were constant,
To minister and preach and make predication,
And cleane abiecte those in faith which were variant,
And of the Turke and the Sophie make no reputation,
Of Prester John nor the Cane, nor their lawes of damna
Yet peraduenture they would consult in one, (tion,
To persecute for their lawes and make indagacion,
To mixt them wō Christes to make their faith more prone

But if they had once their purpose obteined,
As to conuert the great Turke or any such potestate,
Were it reason that then the Prince shuld be constrained
To relinque and forsake the power of his principate?

No

No, for reason would this, he should be onustate,
To commaund and see Christes lawes in execution,
And to kepe temporal iustice by his lawes inueterate,
So they repugne not from Gods constitution.

To this may resemble the Apostles vsage,
As to elect Mathias and other for certaine, Act. 1
And to mixe with Moises lawe the people to encorage,
Commaunding from strangled and bloud to abstaine.
And Timothe was circumcised, this doth apeare plaine, Act. 15
And Paule made a Iewish vowe at Iames request. Act. 6
Thus diuersly they wrought their purpose to obtaine, Act. 21
Sometime depriuing lawes to bring all to the best.

Paule saith, among Iewes he became as a Iewe,
And a Gentile with Gentiles, thus was his direction,
But when he perceiued the men firme and true
Conuerted to Christ with faith and perfection,
He vsed no cautel nor no suche suggestion.
This is euident where to his freend Timothee,
He commaunded for kings to make intercession, 1. Tim. 2
And to Titus to obey to power and authoritie. Tit. 3

To the Romaines he saith, let euery soule submit Rom. 13
Him selfe to the authoritie of the higher powers,
Concluding of God constitute is it,
And who as it resisteth Gods ordinance deuoures
To his owne damnation, and he saith, gouernors
Beare not a sword for naught, nor onely to take venge-
Of the iricund and ill which be malefactors, (ance
But also must be feared as touching vnto conscience.

For this cause pay ye tribute further there saith he,
For they are Gods ministers for the same seruing,
And Peter all this with wordes of facunditie
In his Epistle doth expresse without a word swaruing,
Further commaunding by a Paraphrase speaking,
To honor their kyng: now these things iterate,

Do

Do proue all powers of God from beginning.
Without any question or any thing excusable.

Gene.17. Now all powers bëing by the Apostles approbate,
Gene.34. These indoct dulbarts with senses obtusate,
In the Bible may se how fathers alway,
As Abraham, Isaac, Jacob and Juda,
In the lawe of nature ruled ouer circumcision,
Iudic.6 And in the lawe written Judges of habitacle,
Iudic.7. As Moyses, Josue, Samson and Gedeon,
Nume.15.16. Commaunded priest and Leuite to rule in the tabernacle.

And in tabernacle & temple kings had the duction
Of Prophet Priest and Leuite, and euery thing sacrate,
Reg.10. Saule had not onely this, but by Gods instruction
The vertuous had the same, as Dauid veterate,
Ezechie, Josias, and Josaphat sanctificate,
Salomon and all after the captiuitie,
The imperiall gentiles ruled the Church dedicate,
And ofte by the prophets confuted much heresie.

Dan 14. Nabuchodonosor was one, and Darius also,
At Daniels intercession destroying false Baall,
Searche the Bible through and ye shall finde mo
Authorities than these by a thousande clære seuerall,
Yet if the grædy Griffons and vile todes terrestiall,
Which feareth the world by their auiditie,
Beleeue expositers more than truthe canonicall,
Then let them loke Hamo for their securitie.

Et Epistola Gregorij ad Mauricium,
Et Epistola Gregorij ad Theodorum,
Et descriptio Augustini contra Cresconium,
Et Epistola Augustini ad Bonifacium,
Et diuus Thomas de regimine principum,
And the writing of Isidore with Origens declaration,
And many mo than these too long to shew or summe,
Tinso mefull and scurrill to length such protestation.

What

What can they saye now, but by a Counsell generall
Contrary was determined with great sagacitie,
The which cannot erre, and there was all scrutal,
To them I respond and their naughtie semitie,
That Counsell had not the spirite of veritie,
For then they beleeued not Chrystes iustification,
But mixed it with workes, the which made properly
Their Counsell to be naught to Christes derogation.

For that not in scripture it is naught but sinne, Rom.14
Ergo, it is naught their Counsell is vacuate, Ios.1
From the left nor the ryght hand they maye not beginne, Deute.5
Nor ad nor detray from Gods lawe most dedicate, Deute.17
All plants that he planteth not they must be eradicate, Deute.4
And thirdly Princes thinking it was good deuotion, Deute.13
To haue Gods lawes from worldly things sequestrate, Iohn 15.
They consented to a Gouernour vppon a small motion. Math.25.

This was done conditionally the fayth to reforme,
And not for traditious and false Hypocrisye,
And if there were no more for the whole aphorisme,
This was sufficient to defeate the false papacie,
And Iames of Hierusalem was the first Bysshop verily,
And who so lyst to search in the Counsels of Neceyne,
Among foure Patriarkes Rome had the lest Antcientie,
As of Antiochia and of Alexandrine.

Constantinople sayde they were superiour,
When Focas the Emperour elect the fourth Boneface,
Questionlesse Rome was rather inferioure
To this, vsurped power al ryght dyd deface,
Who lyst to knowe the truth, reade the storie of Focas,
And we haue no authors but by Apocripha,
That do testifie that euer Peter was,
At Rome in his life, but at Antiochia,

And Paul recorded to the Gentiles he preached, Gala.2.
And also Ananias in the actes doth declare, Rom.11
How the kings of the gentiles by Paul should be teached: Actes 9.
Now what can the Locustes aleage or yet pare, Ephe.3

 Except Rom.15

The fall of Rebellion.

Except a wrong custome who wil contemplare,
For after Christes dayes this is plaine manifest,
Fiue hundred yeare the custome was contrary,
Therfore haue they plaine confirmed their Antichrist.

Of Holidayes.

In an other thing than this, our Prelates haue deuotion,
That is, to haue dayes for Halowes sabbatizate:
Who wold think such acts nebulous, to be of gods motiõ,
Gala.4. When ỳ Sabeth day, for god which was only preparate,
Collos.2 Seemeth by Paule to be more than semilacerate:
For he saith, it is a shadow of certain things future,
Math.12. And Christ said he was Lord ouer the Sabeth figurate,
Luke.6 And affirmeth it made for man, and man not for it sure.

And this is plaine, who giueth honor spiritual
Exod.20. To any creature, but vnto God alone, (cipal:
Deute.5 He breaketh the commaundemẽt, the which is most prin-
And to fast and keepe Sabeth but vnto him in throne,
Math.19 From the Metaphore of Christ thẽselues they do sepone.
Mark.10 For to the yongman which said to Christ, good maister
Luke.18 What shall I doe to get heauen: Christ answered,
There is no man good, but in heauen my only father.

And if men wil aleage with reasons rubiginous,
As to honor God in Sainctes with such turpiloque,
Their reasons are nought but diuelish words rirous,
The Apocalips is plaine against their authoritie,
Apoc.19 For the Angel said to John, knæling in humilitie,
Apoc.22 Take hæde thou do it not: but honor God he saide.
Now this is sufficient, at a brase micrologie,
All Sillogismes and reasons shortly to persuade.

Of Purgatorie.

Also for polling they haue picked vp a Purgatorie,
Spoiling Christes bloud and his misericorde,
And by Machabeus they make such authoritie,
2. Machia.12 That precation for the dead it nede to our Lord,

Yet

Yet in the Olde testament of a better recorde,
Dauid for his sonne which he had by Barsabe, 2.Reg.12
After he was dead, would neuer concorde
To pray any whit for his soules salubritie.

And in the ninthe chapter of Ecclesiastes, Eccle.9
These words are contrary to the booke of Machabees,
Which saith, that dead men the truthe to discusse,
Haue no part of the worke that is done vnder Phebus.
And in case this were not any thing dissonant
To the prayer and oblation done to Machabeus,
Yet to vs now it is cleane discordant,
For we haue attonement in light, and not vmbrous.

For our heauenly father these words did expresse,
That he would be to vs a father of all mercy, Gene 23
And he hath giuen vs Christ to fulfil his promisse, Math.1
Which hath purged vs with his bloud without rusticitie, 1.Iohn.1
And hath satisfied for our sinnes to our taciturnitie, Heb 10
And by him we are righteous, perfectly iustified, Gala.3.
And to make right no right, it is no veritie. 1.Iohn.3
Thus nought is their purgatori which they haue specified.

And if one would alcage to the Corinthians, where is said
How our selues shall be saued, yet as it were by fire, 1.Cor.3.
That is, by Christ the foundation which is laide,
By whose deseruing the spirite doth inspire
With the burning zeale of charitie only at his desire, 1.Iohn.2
To loue God and our neighbors, causing repentance, Math.6.
Making vs to remit all trespasses and ire,
Wherby we obtaine of our sinnes deliuerance.

For God him selfe is charitie, and who abideth in it 1.Iohn.4
God remaineth in him, and he in God againe,
In the forsaid Chapter it is shewed euery whit
By Paules exposition, though it be not so plaine,
For folowing immediate, he saith these words againe:
Are ye not ware that the temple of God are ye?
And Peter in his Epistle he doth concord againe 1.Cor 3.
So much of this purpose without nebulositie. 1.Peter.4

For Peter saith that God wold haue al men to repentãce,
Certifying that the elements shal waste with caliditie,
1. Peter. 4 The heauens and the earth with euery work & distance.
As who say, who repenteth shal passe that minacitie,
And repentance procedeth vpon grounded charitie.
Now, what can our prelates allege for their excuse,
Except by a vsage of a false sequacitie,
This word pœnitentia the which they do abuse?

Diuers haue pronounced the truth of this worde,
As Erasmus and other, right rutil of recorde.
Yow be it, I would that infants both great and small,
Knew how it commeth of penitet the verbe impersonall,
Which is to forthinke, and that with heart contrite,
And not to do penance our selues to iustifie
But to walke of a new and therin to delite,
Which is great penance our vsage to pacifie.

Iohn. 8 It is plaine how Christe to the woman of Cananie,
Commaunded to sin no more, other penãce gaue he none;
Nor yet to no other, nor to the theefe verily,
But said in Paradise thou shalt be with me soone,
Leuit. 23. And if we knowledge our sinnes, he is faithfull saith saint
And vse to forgiue vs our sinnes intricate (Iohn.
1. Iohn. 1 And to clense vs from all vnrighteousnesse in one,
Now this maketh purgatorie to be clærely frustrate.

The fifth Article.

To the fifthe Article wherein was required,
Seuen Bishops with others which they called heretical,
That proued (said the king) they shalbe surely punished.
Yowbeit we estæme them true teachers substancial,
And this not proued, then is it indiciall,
They to haue like punishmẽt, which do this thing impute,
And being so far distant, he thought their words prodigal,
Neuer hearing ne seeing them preach ne execute.

To.

To this Article.

This requeſt doth reſemble a ſtory in Iſidore,
Which recounteth how king Philip beſieged Athenes,
And but onely ten wiſe men, he aſked no more
To be deliuered to put them to diſtreſſe:
But then the Philoſopher called Demoſtenes
He gaue counſell nay to that worke ruinous,
And for to eſchue that formidolous buſines,
He put forth this fable to them commodious.

Wolues ſomtime (quod he) frēdſhip to ſhepherds profred,
On condition that they would deliuer their houds to thē,
For your dogs are thoſe ſaid they, which hath our frēdſhip barred:
Wherupon the ſhepherds deliuered the ſame,
Thē afterwards the wolues deuoured thē to their ſhame.
And in likewiſe (quod he) would they to our grauitude
With great ferocitie confounde vs to our blame,
For default of men ſapient our Citie to delude.

Thus our wolues irat theſe Duns doctors rirant,
If they had obtayned, would haue followed this fable,
Deuouring the elect all Chriſtes lawes mitigant,
Depriuing the truth, to rumpe euery ſillable
By craftie Silogyſmes and reaſons variable,
With counterfet gloſes, and ſenſe tropologicall,
Craftily ſophiſticate with reaſons appliable,
Making them to appeare to ſeeme anagogicall.

Thus would they haue ruffled & raſhed in their relatiues,
Searching night and day manupulus curatorum,
With the exornatory of Curates and many inuentiues,
As Dorme ſecure, and Geſta Romanorum,
With the annall vſage of Ceremones parati,
And the negotious ſearch of Sermones diſcipuli,
And many mo than theſe beſides their decrees,
With conſtitutions and decretals, with ſuche ſuttle lyes.

Albertus de Secretis with Phiſionoma Scoti,
With much Arte Magike, as Negromancie,

Some would studie Dzminancie, and some Piromancie,
Some Idzomancie, some Geomancie,
Some Pedomancie, and some Ciromancie,
Some Palmistrie, with the science Mathematice,
Lacking Chzistes musike and his geometric,
With all his astrologie, and all his arsmetice.

And also with their Metaphisiks, and arts superstitious
Duer many to rehearse, with their Philosophie,
Would haue hindzed Gods wozd to good mẽ meticulous,
But thanks be to Chzyst, and the high deitie,
Their purpose is defeted with all their vapiditie,
To the honez of god and our most chzistened Monarchie,
Our pzince imperiall and flowze of Nobilitie,
Which the Pzelates named an vniust Heresiarchie.

Apoc.14. Now therfoze let all men which haue inspiration
Apo.19., Loke foz a sickle, foz the harnest dothe appzoche,
Mark.14. Let them sing alleluia, and make iubilation,
Luk.21. Foz the winter is past, and the sommer doth incroche,
Dan.8. To the Romane Antichzist and all his friends repzoche:
Math.24 Yea the Figtrẽ is grẽne both faire and pulchzitude,
Luke.21. My selfe of the small buddes a Sallet did incrothe,
And me thought it was pleasant, right swẽte & dulcitude.

Foz (thanked be God) saint Fraunces cowle is spied,
And saint Bzides bead, with saint Hellyns quickingtrẽ,
Their girdles inuented, and their faire hayzes died,
With their chaulke sled foz the milke of our Lady.
Saint Sithe and Tremans staff, with wozks of idolatrie,
As saint Nicholas chaire and saint Anthonies bell,
With Turpine stone and Moyses yarde so thẽ,
With S. Katherins knots, & S. Anne of Buckstones wel

And S. Wilfred Fawne of Ripon to kepe cattel frõ pain,
And his nadle which sinners can not passe the eye,
With S. Johns & S. Peters greasse foz to cõserue ỹ braine,
And S. Thomas hode of Pomfret foz migreme & the rie,
And S. Cuthberts stãderd of Duresme to make their foes
And S. Benets bolte, and S. Swithens bell. (to flye,

And

And ſainct Patrikes ſtaffe & ſainct Williams head pardy,
And ſainct Cornelis horne, with a thouſand mo to tell.

The ſixth Article.

To the firſt article, where the Commons ſwarued,
Finding fault that the Counſel ſhuld be of ſmal progenie,
At this ſayd the king, we are greatly marueled,
For we are not obliuious of what habilitie
This our Counſell was at our incepte entrie,
For we had not very noble, but onely Earles twayne,
And the lord Perney and Darcy of a meane generoſitie,
Ye they were preferred by our father and vs playne,

Lawyers and Prieſtes (quod he) were all mo than theſe,
Therfore he marueled they were ſo obſtinate,
Conſidering his counſell now ſo noble in degræs,
As twa dukes, one Marques, with thræ Earles aſſociate,
Twa lords, two knights, with foure biſhops congregate,
And bicauſe they thoght it more than somwhat neceſſarie
To haue men learned, to haue their mindes approbate,
The lord Cromwel & lord Audley they put in authoritie.

And I perceue (quod ỳ king) that ſome of you do enterprize
As counſaylers to vs, which we neuer did admit,
But we well aduiſe you to leaue ſuch preiudice,
And to meddle not of vs and our counſayle any a whit,
For certainely for our part we will not take it,
Therfore eftſones eſchue ſuch things erprobate,
For we haue wit ſufficient our counſayle to admitte,
And nede for that matter no counſayle interrogate.

To the Article.

Now doubtleſſe the diuell poured out his venome here,
To prouoke them to demaund ſo naughtie a requeſt,
For of the ſeauen biſhops, there was but one clere
Of the kings counſayle, as playnly was erpreſt,
And how tranſuerſe was it reaſon to cõplaine of the reſt,
And to rayle and to riot with great words tumultuous,

And

And by a cloked colour to say they were oppreſt,
And all to obteine their hereſie voluptuous.

To finde fault with their bloud, that was a great vanitie,
For true noblenesse proceedeth vpon mans condition,
And not by inheritaunce vpon olde antiquitie,
For then were vertue to riches in ſubiection:
Of Gaius Flaminius who like to haue inſpection,
Againſt Publius Cornelius did alleage the ſame,
And let thẽ ſee how gentlenesse came at the firſt inception
And they ſhall be abaſhed vnto their owne ſhame.

And further let them looke vpon their owne gentleneſſe,
Their eſtates, their bloud, and their long annoſitie,
And few of them ſhal find their own worldly nobleneſſe
Fiue degrees conſtant without mutabilitie,
For fortune turneth hir wheele ſomtime to great furnitie,
And ſometime to illumine to a great donation,
As from an Earle to a gentleman of ſmall habilitie,
And a ſquire to a duke, thus is hir mutation.

And among experience it may well be noted, (diſſame,
Of the lord Audley & the lord Cromwel, the which they do
Whoſe Auncetors ere this were Barons wel promoted,
Til their fortune was trãſact, ỹ which ſubdued their name
And by credible information diſcended are theſe ſame,
Of theſe two Barons of a worthy parentage:
Therfore I marvell theſe people did not ſhame,
To make ſuche petition in ſuche a furious rage.

To ſpeake of very noble, where may one compare,
The kings grace reſerued, whoſe high progenitors
Haue reigned kings in Britaine aboue a thouſand yers
Before Chriſtes nativitie, as the firſt inheritors
To Cadwallader ſurſealed, and his mother predeceſſors,
Haue reigned ſithence the conqueſt, and of king Priamus,
Before ỹ reigne of Englãd his bloud hane ben gouernors
Sithẽce the condigne reigne of ỹ antiont prince Dardanus.

Therfore why ỹ vilel did the flowormes finde ſuch fault,
As to raile of ſo noble a prudent prince purueyaunce,

When

The fall of Rebellion.

When Michael the Archangell durſt not be ſo hault, Zaca. 3.
As to the fetous Deuill to giue rayling ſentence,
Striuing for Moſes, and for his deliueraunce:
Peraduenture to this text ſome wil replye,
Why rayleſt ỹ then thy ſelfe with ſuche trenous diſtance,
To whom I do anſwere, this is the reaſon why.

For myne owne cauſe I do it not, but only for diſpleaſure
Done to my God & Prince, againſt diuine ordinance.
And Chriſt rebuked the Phareſies, & whipt by incuſſion Math. 23
Diuerſe which were naught for his fathers conſtitution, Iohn. 2
And the Galathians were rebuked very ſore by Paule, Gala. 2.
And diuers more than they ouer long for rehearſall.
Now here is to be noted how Michaell the Archangel,
For the words ſayd to him with the Deuil wold not rebel,

Thus of the Articles to make a ſhorte concluſion,
If they ſaye they do it for the faythes reformation,
The ſcripture is againſt their falſe cloked colluſion,
Ouer that it is well knowen their falſe imagination
For auarice was the cauſe to their owne preſeruation,
Inuenting ſuch a tale by a falſe vnanimitie,
To prouoke all other to haue mitigation
In their myndes, for defence againſt their obſcenitie,

The ende of the Inſurrection.

Then Anglia the Empreſſe incluſiue
Sayde, Holme thy long proceſſe and thy prolixitie,
Hath laſt ſo long from our matter fugitiue,
That almoſt I am eaſt into a liturgie,
And drowned in a dumpe with a tremous extaſie,
Therefore I beſeech thee in this thing contentious,
To ſhewe what the commons dyd after this replye,
For the truth greatly to knowe I am deſirous.

And it like your grace (quod I) to reaſon of this reſponſiõ,
The Commons met at Yorke to Counſell in this thing,
And there being permanent about the ſame concluſion,
They had to them delinered a letter from the King,

His graces pleasure to them there pronouncing,
That the Duke of Norfolk with other moe of grauitude,
Should meete them at Doncaster there to haue cõmoning,
This matter to exsolue or else not to conclude.

To this the commons agréd vniuersall,
And so the daye was set at Doncaster to meete,
Whereunto the commons apointed men seuerall,
By the Baronage aduise whome they thought discréete,
Thus they appointed their numbre whole complete,
Of euery wapintage whome they thought florulent,
And prouided seuen thousand to be phalarate at Pomfret,
Conduct together as a stale for entisement.

So at the daye appoynted bothe the partes met,
At Doncaster predict to make their placitation,
But assoone as they had their matter trounsed and bet,
The commons part abashed of their shameful obiurgatiõ,
Howbeit the kings counsell to make a good pausation,
Promised if faultes were they should be amended,
So it could be proued by any true probation,
Those articles or things the which they had pretended.

And so by the Duke of Norfolkes intercession,
There was graunted a pardon and that in generall,
From Done to Tweede for their whole transgression,
Of all contemptes and trespasses as well as things vitall,
Fyne only reserued for whome with promise cordiall,
The Dukes grace behight for them to make prouidence,
And so was al acquite for these causes actuall,
And mercifully pardoned for all their yl offence.

Yet this ought to be marked in time of vacation,
For the pardon was giuen by the kings magnificence,
.vi. thousand Cotes of fence by the countryes preparation,
Was wrought and made for their corporall defence,
And Boyes went a processiõ as they would make pretence,
And Fyndres song songs with many moe abusions,
More lyke beastes than men to make so great offence,
To vilipend their Prince with such naughtie illusion.

The

The fall of Rebellion.

The later Insurrection.

Thus of the first rysing I made a definition,
But yet the Lady Anglia toke me by the sleeue,
And sayde (Holme) I haue more inquisition,
Of a latter commotion which greatly doth me greeue,
Done by sir Frauncis Bigot which maketh my heart sicke,
For he was reconed one of the veritie perculent,
And what a shame was it contrarie to flamelike,
And to forsake the truth such wrongfull things petent:

According to the prouerb and it please your grace quod I, P.o.2.
The Dog is reuersed vnto his vomit againe, 1.Peter.3.
And the Sowe cleane washed in hir puddle wil she lye:
What nowe (quod Anglia) I see thou dost but fayne,
For shewedst thou not me, who as beleaue plaine,
Had the holy Ghostes gyft to keepe them to saluation,
That saying (quod I) I will not once refrayne,
If it please your grace to heare with good deliberation.

It followeth not the gyft should keepe alway from sinne, Rom.7.
For the olde Adam wil rebel and the Deuil is inuidious, Gela.5.
The flesh with the spirite to repugne he will begin,
That is, the il spirit with the good is euermore contrarious,
To make thornes to growe to let the corne fructious,
Howbeit the holy Ghost to them which be elect, Esay.43.
At the last will subdue the olde Sathan viscous, Act.1.
And kepe to saluation this is the true effect,

And I doubt not his repentance who knoweth it inwardly,
Though the Deuill for to syst him his heart did resarcyne,
By pouertie and vaine glorye to haue frugalitie,
To make him proue to intend for to facyne,
Well quod Anglia, no more, but now of this defyne,
And shewe me how he role and the insurrection,
Forsoth Madame quod I, I will the same combine,
And it please you giue audience vnto his yl suggestion.

Truth it is after the commons had their pardon,
The king sent Aske and diuers moe than he,

And lyke a condigne Prince to their costage and guerdon,
Some had twentie pound, some fortie & some more verily,
But Bigot this perceyued with all his affinitie,
And thought the king wold stay the mater by his prudēce,
And or euer they came home by their peruicacie,
They purposed by craft to take Hull for defence.

So Monkes, Friers and Chanons, and Bigot altogether,
With many moe of counsell, they sent for to espye Hull,
One Halame a yeoman, but when he came thether,
Knowles had an inkling of his commung at the full,
Which manfully toke him and there brake his skull,
And rypping him found letters of a great pauitude,
Which purposed playne clearly to disanull
The kings purpose before by their high gratitude.

But when Bigot heard that Halame was in captiuitie,
He burned vp a Bekyn and rayled nygh twentie score,
And sente fourth diuers letters to collect more companie,
Himselfe toward Hull drawing euer more and more,
And sent to them thither, Halame to restore,
Craftely colouring that was his whole pretence,
But by that Aske came home, the Captaine before,
Which wrote him a letter to leaue his frowardnesse.

When Bigot perceyued this letter described,
Not only by Aske, but by moe of habilitie,
Of his counsell before, then shortly he contriued,
To deuise in his heart this craftie subtiltie,
To call the Burgeses of Beuerley to him openly,
Beseeching them record, he did not pretend
The kings grace ne his counsell any ignobilitie,
But Halame to obtaine an yl deed to amend.

And of this stale away sodenly from his host,
With a knauish Fryer or a Paliard or twaine,
After that diuers Gentlemen being of the coaste,
Toke of them whō they thought most busiest for certaine,
By deede obligatorie byndung eche for other playne,
To appeare at Yorke at the consequent repaire

Of

Of the kings counsel, thither to aunswere againe,
Such faultes and iniuries as should be shewed then there.

All other hearing this beginning for to ryse,
Casting in coniecture another tyme was better,
Surseased of their purpose and naughtie enterprise,
For openly they knewe by many sundry letter,
The Duke of Norfolk would come, this nugous thing they (here
And thought thē more ample their purpose to obtain,
For they perceyued he would amongst them long retard,
Therefore they regarded not their fact for to refrayne.

But marke the prouision which God dyd prouide,
For the king commaunded Iustices at Hull for to sitte,
To inquire and to sæ what fault might be espide,
And there by the countrey was determined euery whit,
Among them selues they could it not remyt,
But condemned Halame with other two so thæ,
Thus hanged were they thræ for the fault they dyd cōmit,
As Haman in the stæde of Mardocheus verily. Hester.

Sone afterward the Duke to their newes according,
Came downe by commaundement Iustice to redresse,
By the waye diuers of Bigots counsell meeting,
Commaunded by the king to apeare for their businesse,
But procæde dyd the Duke more wrongs to oppresse,
And kæpt at Yorke a Oyer Determiner,
Where by due executiō were hanged for their frowardnes
Ten of pertinacitie of Bigots partie cleare.

At that tyme present in a chappell in Cumberland,
Bigot was taken and had to Carlyle Castle,
Then by Priestes inticements rose the cōmons of West-
With Cumberland associate, purposing to expel (merland
Bigot from the Castle, but then the citie Carlyle
According to aligiaunce, their malice did floripend,
Estæming them as traitours so falsly to rebell,
And them in perturbed manfully their cities to defend.

The Duke then intending more iustice to execute,
In diuers other places this Insurrection hering,

Gathered a great number these traitours to consute,
For Rychmondshire & Kendal came at a short monishing.
And there was of Yorkeshire in his trayne following,
Diuers gentlemen furnished to this battaile vigorous,
But at Barney Castle when they were there gathering,
The Commons had a brawle to them ignominious,

For at Carlile they lost with shooting at the Citie,
All their arrowes their artillerie most principall,
And then fled away from their villanous enormytie,
This perceyued by the citie and gentlemen patrimoniall,
They came forth with Speares v.C. substantiall,
Well horsed in aray following in a chace,
By whome they lost their Crosse their standard principal,
And had three hundreth taken within a little space.

The other fled awaye as Sheepe with Wolues chased,
Some oppressed some spoyled, some with lamentation,
Thus sixe thousand, by fiue hundred were vtterly defaced
Latrant like Dogs for their abomination,
But after these newes and this expiation,
The Duke of Norfolk as a Prince not in debitude,
Came swiftly to Carlyle to do ministration
Of Iustice for their faultes to their great penitude.

For there was hanged vppon their heades capitall,
Three score and sixteene vnto their friendes paderous,
On trees in their Gardens to record for memoriall,
Thus heere was the end of this acte periculous,
But then began Tyndale like traitours contencious,
To ryot vp with Rydsedal as they would make a brawle,
The Duke hearing this as a raged Lyon furious,
Reforted to those countreys to proue their actes meuitall.

Those countreys seing this, with al the Dukes parature,
By a small entisement dyd humbly them submit,
As a hawke from his praye entised to the lure,
Whereby by fauour their trespalle was remyt,
Reserued pledges taken bycause they should not flyt,
And so the Duke departed reforting agains,

The fall of Rebellion.

To Yorke to doo iuſtice on Traytours to ſit,
Where ther were four hanged approued traytours plain,

After that to Dureſme the Duke dyd repare,
And there by execution fourtene dyd apprehend,
And thus in all partes they were taught to compare,
Hanging in the places where they dyd offende,
Some on trées ſome on gallowes, to learne them to pretend
With diuers Priors & Chanons as traitours wauing hye,
To teach them eitſones their Prince to paruipend,
As Babes to be buſie with ſuch petulancie.

Then ſir Frauncis Bigot was had vp to London,
Intreated as a traitoure with handes and fæte bounden,
And Aſke the firſt Captaine and diuers moe than he,
Was ſent for to London and put in captiuitie,
Bycauſe they were paranymphes to Bygots inſurrection,
And for that they were traitours of a later conſent:
Thus being in priſon, Gentlemen of diſcretion
Indited them in Yorkeſhire, as traytors euident.

Now after that the Duke had ſitten on this Commiſſion,
They were arained at London before the Kings Counſel,
And by open proſe attainted of Treaſon,
And condemned by true Iuſtice, for that they did rebel:
Yet ſome there were fortunate, the which eſcaped wel.
But what will yée more: their Iſaged ſo naughtie
Hath brought all the other to durous death fell,
Diſheriting their children by his falſe operacitie.

There was of this number Aſke and Bigot Captaines,
A Baron, a Barons ſonne, foure Knights and a Squire,
Two Priors, three Quondams, and two falſe Chaplains,
Which Prelates haue cauſed to be confuted cléere
Foure principall Abbayes as playne doth appeere,
And diuers hang on Gallowes in irons well parate,
And many of their adherentes in ſundrie countreyes ſéere,
As fugitiues and vagabonds they are cléerely fugate.

Ah ah (quod Anglia) thou makeſt me to ſmile, (lions
But I pray thee why ſheweſt thou not Lincolnſhire rebel-

The fall of Rebellion.

Nor yet of Norfolke why doest thou not compile?
And it pleased you (quod I) for this consideration,
The shires are very far distant from my habitacion,
Therefore it is more mete for other to discriue,
Yowbeit the finall of their abomination,
As the other saide before, was complete finitiue.

For the Duke of Suffolk hath caused in Lincoln shyre,
As great execution to the countrey lamentuous,
Beside in yrons hanging which began to conspire,
And some was headed at London for their acte iniurious,
And as for in Norfolk the gentlemen salubrious,
Toke their Captaines at the first ere they could fully ryse,
And after they were hanged for their facte scelerous,
With sore execution to teache them to be wise.

But and it please you (quod I) this rysing to pernote,
Ioſ.8 It is like as Iosua when he reached out his speare,
Iud 7 And as God with thre hundred Gedion did promote,
The Medianites to confound by their own brawlege cleer.
So these men with deedes more bitter than Sparere,
Must nedes fortune like, considering that the King
Setteth forth Gods worde lyke as the true Clirere,
Turning braſſe into golde by his mynerall working.

Of the Mouldwarp.

But ther is one thing (quod I) which I dare scantly moue,
What is that quod Anglia? forsoth Madame quod I,
Al the time of this blonder to their own reproufe,
Lyke furious Bulls baited they spake of a prophesie,
Ascribing the king lyke traitours in trecherie,
To the Mouldwarp which Marline doth account,
And I can proue playne their false fayned fantasie,
Is not against his grace for ought they can account.

It is thy dutie quod Anglia herein to descriue
To the publique cognisaunce of euery creature,
Wherby true men their spirits may reuiue,
And to make the king ioyous thou ought to do thy cure,

That

That his grace may perceiue their fantasie so obscure,
Therfore do it (quod she) and be not delidecious,
For herein to labour thou may be firme and sure,
The Papistes to perturbe, though they be prodigious,

Then cryed I to the altitude to the Jupiter superne,
In the autentique mount of Hellicon so hye,
Surmounting Pernassus Alpha and ω eterne,
To inspire me with his grace in liade of Terpsicorie,
Herein to pronounce the perfite veritie
To the laude of my king and my prince naturall,
For I lacked Calliope and the Muse Melpomone,
With all the sciences which are sermocinall.

Yet I toke vpon hande, and these words I sayde,
Ye Palyardes imprudent so prompt and prone to prate,
To search well the Chronicles your self it shall vpbraide,
For of the fire kings by Marlin nominate,
The third Henry was the first of that number preparate,
And his sonne Edwarde, and Edwarde that made three,
And of very consequence the number of that date
By royall succession that was the fourth Henry.

And as for the kings grace he is the twelfth king,
Therfore that way your reasons be vacuate, (kening,
And if by Edmonde Crochbacke ye would make your rec-
Your number is not right nor yet wel perambulate,
And further than that yee should cleane perfigurate
The prophesie of nought and of no reputation,
For Edwarde and Edwarde they are twayne declarate,
Which descended not of him, as by true probation.

What can ye say now, except ye skippe at pleasure,
To take here one and there one your purpose to defende?
Then what deede ignoble were it aboue measure,
To so prudent a prince as the king for to condiscende,
To ascribe it to him his grace to nauciponde?
Oh people lusolitous, way me the prophesie,
And there may yee proue how greatly yee offende,
For no worde is like vnto the kings maiestie,

The fall of Rebellion.

The prophesie of the Mouldwarpe, declareth he shal be
A Caitife, a Cowarde, with a helderly skin:
But is he a Caitife, when playnely we may see
His portrature and vigor a very Herculine?
And is he a cowarde the truthe to define,
When in Fraunce and in Scotlande his noble chiualrie,
And in many places mo so gloriously doth shine,
That he is accounted a Gemme in actiuitie?

And hath his grace a henderly skin like a Gote,
When his pingued of nature will cause his pubertie
Long time to appeare: Oh Dawcockes ye dote,
To nihilipende your prince with such perputilitie,
But ye passe not of Antichryst for all his ill prauitie,
For him ye would inhaunce with all ye could indite,
To skip, to transalpine, ouer mountaynes for to flie,
And to stumble at a straw not so muche as a myte.

Peraduenture yée will say the words of the prophesie
Dothe nothing resemble to the outwarde intente:
Then with a cheere risible to that mitalogie,
I will playnly concorde, agrée and consente,
And to all other particles in that propheſie ment,
For prophesie locute by prophane men alway,
And responsions by diuels they be things stultent,
Perfructe by the figure called Amphibologia.

As by Nigromancie Gerebert had answere
To sing at Jerusalem a Masse or euer he dyed,
And the Puppet sang at Rome in a Church or a Quere,
Called by that name or euer the spirite he espied.
And one Stephin of Angeo, by a spirite had spectified
That he should dye in Pluma, by which words ociabund
He was resident from fethers, and might them not abide,
And in a Castle so named he died like a vacabund.

One Alberice also Earle of Northumberlande
Had answere by a diuell Grecia to obtayne,
Which made him resulte and ioyous to take in hande
To conquere all Grece to his ligitious payne,

And

And made him to pampereske and to returne agayne
To the countrey of Normandie, where he had pollicite
By king Henry of Englande a widowe for certayne
A wife called Grecia, thus was his chaunce finite.

Pirrhus of Appolline had suche a like responcion,
With diuers mo than these ouer long determinable,
But other wayes than this there is muche prevention
By the figure sayd before, as a spirite ineffable
Might say to a maried man these words comfortable,
Thou shalt haue to thy wife lady Rosa or thou dye.
Here were a doubt whether he should wed the fore vene-
Or to haue hir to his associate wife company. rable,

Also one might say, thou shalt haue diuacitie
As many yeres as this yard wand is inches of length,
Now some would mete the inches and think no duplicitie,
Yet one might sare pernoske another way such strength,
As to rumpe or burne the yarde, or to burne it to dust,
For then were the yarde not an inche of length at all,
And it not inches long, then might a man proue iuste,
The dettenie may be done by this colour duall.

Also if a woman solde gese in the faire
To one called Pecock, and another swan nominate,
I had Geese, Swans and Pecocks she might well declare.
Also one might by this colour figurate,
Of a man called Fore buy Turues parate,
And say, I bought Turues which I thought to leide,
The which was Fores: thus double words ornate
Will make a false sense true, and a true a lye in deede,

Ouer this, prophesies by true declaration
Doth more resemble to nature, than to words of vanitie,
As Daniell figured regions to beasts and variation,
So may we thinke for rapine the Cleargie,
And for true noblenesse a Lion to the Laitie,
May not Parlin meane thus by his words miraculouse
And a Dragon for his venime to compare to ỹ cõmontie,
This doth appeare better than playne reasons linguous.

A thousand suche wayes in prophesies are contriued,
And Peter sayth the god hath no priuate exposition,
Then must the ill with subtiltie and ill be deuised,
As plaine it doth appeare by many an ill peruersion,
And specially in Yorkshire at this last commotion.
For amongst diuers people there was one right profoud,
Whose ende to perceiue there can be no direction,
Yolwbeit the beginning made diuerse not fremebounde.

Now this was their prophesie and their nugacitie,
Without a word added, or a worde of minoritie:
Forth shall come a worme, an Aske with one eye,
He shall be the chiefe of that meinye,
He shall gather of chiualrie a full faire flocke,
Halfe Capon and halfe Cocke,
The Chicken shall the Capon slay,
And after that shall be no Pay.

Of the first part of this we may haue some inspiration,
But the last parte is colored to far from mans minde:
Thus are diuelish prophesies made by such obiection,
That falshod in the ende, that is their proper kinde.
Of the Mouldwarpe who wil scrute he shal the same find,
For thee of the laste prophesies by Marline pagynate,
No man can finde true, but abscondent and blinde,
And I can proue them playne bothe past and depopulate.

For in the English Chronicles who liste to aspicer,
In the last chapter of king Cadwalader,
They may perceiue an angel said ỳ wil of god was plaine
How the Britons shuld neuer more in Britains raigne,
Till the prophesies sayd before by Marlin be fulfilled,
And that time shoulde neuer be vnto the time future
That the reliques of his body into Britaine wer trãslated
From Rome, with the reliques of other saincts sure

That hath ben hyd for the Paynim folkes persecution,
Which shall be published, and found, and openly shewed,
Then should they of that lande haue perfite restitution.
Here may be noted Marlins prophesies subdued,

For:

For Henrie the seuenth Cadwalladers bloud renued,
And the kings grace maketh Britons by the number plu-
Which is very relikes it cannot be eschued, (ral,
Of flesh, bloud and bone, of the same stocke paternal.

Which is from Rome translated, and that false obedience,
As supreme head in earth vnder Christ to sustentande,
And Gods word the reliques of other saindes pretence,
Which for persecution of their sore fire brand,
Is now openly shewed all heretikes to granand.
Now thanks be to God for his great largition,
Now before the seuenth Henrie, this doth promulgand
The prophesies of Marlin haue ended their condition.

And this is the meaning of Marlins prophesie,
Where he saith that the right heirs of England shall end,
That is, to continue shal that genealogie,
For euermore as the angel did pretend
To Cadwalader, whē he promised his blud again to send.
And where Marlin saith sire of the last kings,
In that of the last halfe he did comprehend
To take where he list, these were his meanings.

And by the seuenth Henry it is plaine manifest,
As for calling the same to be the land of conquest,
And it seemeth ỳ fourth Edward the Mouldwarp for to be
For diuers causes, but for one most specially,
Which soweth his sede fatherlesse in a strange land,
That is by the king of his owne procreation,
which hath lost his Romain father the truth to vnderstād,
Of whom therfore good men haue made declaration.

This is the Britishe Lion by Sibilla prophesied, tified,
This is the Egle surmounting, which Festome hathe no-
This is the king anoynted, which S. Thomas specified,
This is the three folde Bul which Siluester magnified,
This is the king which S Edward in words glorified,
Which shuld win Jerusalem with all the holy land,
And many realmes mo with the crosse ỳ Christ crucified,
By his abundant fortitude without dint of hand.

Is not his grace a Lion and accompt his audacitie,
And a prodigious Egle high volant in things diuine,
And anointed with faith by the spirite of veritie,
And of faith, hope and charitie, a fierce Bul in trine:
Ye hath obtained Christes crosse as they did vaticine,
With the heauenly Jerusalem aboue Ezechias,
Repairing the true temple in vbertuous wayes to shine,
Paumetrie destroying as the vertuous Josias.

Ye this is he which hath made al the Romain bels to ring
Without pul of hand, their false tongs papistical,
Hauing oile in his lampe he is a maiden king,
Though they take it otherwise by their senses carnal,
And in the true vale of Josaphat the scripture canonical,
There no doubt but his grace is sepelite.
For doubtlesse all the English prophesies autentical,
Concerning these matters by the king is whole condite.

Loe lepros lurdeins lubrike in loquacitie,
Vah vaporous villeins, with venim vulnerate,
Proh prating parentecides plerious to pinnositie,
Fie frantike fabulators furibund and fatuate,
Dut oblatrant oblict obstacle and obcecate
A addict algoes in acerbitie acclamant,
Pagnall in mischefe malicious to mugilate,
Repriuing your Roy so renoumed and radiant.

Thus ending the pretending of their naughtie abusion,
I mused how they perused them selfe as a feticine,
To perturbe and disturbe through such naughtie illusion.
Then Anglia like Flora more fragrant than Columbine,
All gorgeous and daungerous, shee loked like Eglantine
Tripping and skipping, anermed most shine.
With purles and cuts, and broderie right fine,
Of stone, gold and pearle aboue Gwaner the Quéene.

Shee was as tricke as Tamer, and like bony Barsabee,
More dapper than Dido, more ruddie than Rosamund,
Shee florished like Florence, as pretie as Penelope,
As lowly as Lucrece lasciuious and ludibund.

Plas-

Plasmate like Polixene, both ioyous and iocund,
More mystical than Melusin, or any nimph aliue,
For the muse Erato could not make such redound,
With melodie armonious, so dulcet to deriue.

Adew Holme quod shée, and with that a cloud descended
More oderous than Balsamie or Pomander imperiall,
Like Mirrhe in suauitie or Gummes of *Saba* blended,
With perfume so Aromatike it passed sense natural.
With that shee ascended vnto the skie stelliferall,
Included with the cloud, most glorious to deuise,
By power of the Lord eterne and potenciall,
Gaudent and plaudent among the three Hierarchies.

On a white horse there was a king in armes martiall,
With a Lambe vndefiled more ruddy than a Rose,
Which the strumpet vulnerate the whore Babilonicall,
Then Cherubin did clarion, and sing athanatos,
And Seraphin did Symphane kyrie eskyros,
The thrones to their trompes, they sang Osanna,
The dominations droned vp this word Agios,
And the Virtutes with virginals they sang Alleluya.

The potestates and principates, they piped Eleyson,
The Angels they sang Sabaoth Sother vnigenitus,
And the Archangels Rabi Messias Tetragramaton,
Emanuel adonai in excelsis sanctus,
Iehouah & abba primus & nouissimus,
O saluator mundi with that they gaue a shout
All with one concorde, and sang Iesus Christus,
The Lambe vndefiled doth iustifie no doubt.

Deo gratias quod I, Et te Deum laudamus,
God the Father, God the Sonne, God the Spirit vital,
One in three, three in one te glorificamus,
Not three Gods but persons, and one God essentiall,
To whose potenciall iustice, be louing eternall,
And to the sapience of the sonne of his misericord,
And to the gracious espirit in vnitie all coequall,
Equipolent and vniate, one God and one Lord.

The

The deitie of him selfe eterne not procéding,
And Christ lesse than the father being but a man,
And the word of the father ellent euer being,
Not made ne creat, but got, or euer the world began,
And the euerlasting spirite he procœdeth than
Of the father and the sonne equal God associate,
Whose power, dœdes and will concordeth against sathan,
To whome giue we honor with our Christ incarnate.

Besœching his prohennitie for the kings magnificence,
That he may haue long life, Gods word to fortifie,
And to send vs of his body heire male for our defence,
All true espirites Anglice for to reioyce and magnifie.
Thus concluding by correction of the kings maiestie,
And his counsel honorable, with all those perfidious,
That with firme trust and hope beleueth Christ to iustifie
By his dœde and his promisse to make vs all righteous,

The .xiiij. day of July componed and compiled,
In the .xxix. yeare of the raigne of the .viij. Henry royall,
By V Vilfride Holme vnlearned, simply combined,
As a Pigme to writing with Hercules for triall,
In Huntington in Yorkshire commorant patrimonial,
Pretending and intending with Gods grace, is endeuer
My selfe to worship the Lord sempiternal,
Wherby I may be iust to my God and Prince for euer.

FINIS. p VVilfridum Holme.